

COMMUNITY COLLEGE FRONTIERS

Vol. 4 No. 3



Spring 1976



Community College Frontiers is intended to serve as a means of communication for all interested in the two-year college. It is a journal of analysis, interpretation, and research, and it has a special interest in ideas and practices which go beyond mere description and provide a fresh perspective upon or new insights into both old and new phenomena. The community college is the first major American higher-education creation since the land-grant colleges came into being. As such, it deserves the most careful and thoughtful attention.

The editorial policy of *Frontiers* is determined by the editorial advisory board and does not necessarily reflect the official views of its sponsoring universities.



community college frontiers

Volume 4, No. 3
Spring, 1976

Editor: J. Richard Johnston

Managing Editor: Francine Richard

Graphics: Frank N. Thomalla, Jr.

Exchange Editor: Suzanne Croteau

Contributing Editor: George H. Voegel

Business Manager: Philip Bradley

Staff: Michael Thomas

William Skutans

Editorial Advisory Board:

Frank A. Banks

Robert O. Birkhimer

G. Ernst Giesecke

Albert H. Martin

Karen Kay Zucco

Karl K. Taylor

FEATURED THIS ISSUE

- 4 The Nature and Nurture of the Community College
Gregory L. Goodwin
- 14 Harper's Legacy to the Public Junior College
William S. Griffith
- 21 Joliet: Birth of a College
Thomas L. Hardin
- 23 Joliet Jubilee
- 25 Portraits of Pioneers
- 26 Fizz Wills of Joliet
Louise H. Allen
- 32 Two Hundred Down, Thirty to Go: Future Trends in Education
George H. Voegel
- 35 On Rediscovering America
Robert E. Feir
- 40 Pecos Bill: A Church of Post-Secondary Salvation
George J. Wilkerson
- 42 The Community College at the Millenium
Arthur M. Cohen
- 47 Creating America's Third Century: A Challenge
Robert J. Batson

RECEIVED

APR 26 1976

OFFICE OF COMMUNITY SERVICES

REGULAR FEATURES

- 2 From the Editor's Desk
- 59 Frontiers Exchange
- 62 ERIC Clearinghouse for Junior Colleges: The Development of the Community/Junior College in the United States

Our Cover: The old and the new blend at Joliet Junior College.

The Community College Association for Instruction and Technology (CCAIT), an affiliate of the Association for Educational Communication and Technology, is an institutional supporter of Community College Frontiers.

Community College Frontiers is published quarterly, during the fall, winter, spring, and summer quarters of the academic year, under the joint sponsorship of Governors State University, Park Forest South, Ill., and Sangamon State University, Springfield, Ill. Publication Office: Sangamon State University, Shepherd Road, Springfield, Ill. 62708. Application to mail at second-class postage rates is pending at Springfield, Ill.

Past issues (from 1974) of Community College Frontiers are available in microform from Xerox University Microfilms, 300 North Zeeb Road, Ann Arbor, Mich. 48106, telephone (313) 761-4700.

Individual subscriptions are available for \$6 per year. Bulk subscriptions for institutions are available at \$5 per copy for 5 to 25 copies, \$4 per copy for 26 to 99 copies, and \$3 per copy for 100 or more copies. Bulk subscriptions will be packaged and mailed to one address. Checks or money orders should be made payable to Community College Frontiers and should be sent to Community College Frontiers, Attention: Philip Bradley, Sangamon State University, Springfield, Ill. 62708.

Manuscripts should be submitted to Community College Frontiers, Attention: J. Richard Johnston, Sangamon State University, Springfield, Ill. 62708. Manuscripts should be typewritten and double spaced and should be 2500 to 5000 words in length. The editors are not responsible for unsolicited manuscripts. All submissions should be accompanied by a self-addressed stamped return envelope.

from the editor's desk



A clergyman friend recently told me about a 92-year-old parishioner who never misses a service. Each Sunday after the sermon he stands up and thanks the Lord for another week of a happy and active life.

"It makes you think," my friend said.

That is what anniversaries should do. When we are observing the date of a joyous event such as a birthday, anniversaries should be fun; but they are also occasions to take stock of the past and to think about the future. In this issue we attempt to do exactly that in celebrating both the American Bicentennial and the diamond jubilee of Joliet Junior College in Joliet, Ill.

Although there is some discussion as to whether the first college students started in 1901 or 1902, the 75th birthday anniversary of college studies at Joliet is pretty clear cut. But with all the patriotic hoopla unleashed by the 200th anniversary of our nation we have seen very little attention paid to specifics of the event we are commemorating. We are obviously not observing the bicentennial of the Articles of Confederation, our first government under the name of The United States of America,

which will be in 1977; nor of the surrender of Cornwallis to Washington, marking our military victory over the British, which will be in 1980; nor of the final ratification of our Constitution, which will be in 1988; nor of the inauguration of George Washington as our first President, which will be in 1989.

What we seem to be celebrating is the adoption of the Declaration of Independence, a document so radical that one can still risk arrest in this country by reading it aloud from a soap box. This incendiary document holds that all people are created equal and that they have inalienable rights which are secured by governments deriving their "just" powers from the consent of the governed; and that "when-ever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government . . ."

Today the "self-evident truths" of the Declaration (i.e., that we are all created equal and have inalienable rights) seem to have a legal or political rather than a moral meaning. But for Thomas Jefferson, who prepared the first draft of this document, the equality of the people was an ethical proposition based upon his theistic convictions about God and nature. This stands out clearly in the Preamble where he speaks about the American people assuming the "separate and equal stations to which the laws of nature and of nature's God entitle them."

From the philosophical premises of the Declaration of Independence flow two consequences, each of which has provided a powerful rationale for a system of public education: 1) the mass of people, in whose hands rest the awesome powers of government, must have an education to develop their rational faculties and to acquire the knowledge necessary for the enlightened exercise of those powers; and 2) people who are in fact equal must have equal access to as much education as they can assimilate in order that each person have a maximum opportunity, in the pursuit of happiness, to translate his/her inalienable rights into the best life possible.

These two arguments appear again and again in the exuberant rhetoric of public school supporters and in the more restrained language of official documents envisaging the practical benefits and the ennobling effects of education in producing: 1) the efficient wage earner who is an informed and law-abiding citizen, and 2) the complete and moral person who appreciates beauty and lives the good life. Through the tangle of events surrounding the beginnings of Joliet College these

two strands of argument—the practical and the moral—stand out like the warp and the woof of a giant loom upon which students were invited to weave the patterns of their own individual destinies.

At the dedication of the new Joliet Township High School building on April 3, 1901, Judge Albert O. Marshall, president of the township school board, accentuated the practical. “High schools,” he said, “are the common people’s colleges. The twentieth century, with its great unsolved problems, industrial, social, and political, is before us. The best efforts of an educated, trained citizenship will be demanded.”¹

“One of the greatest and best pages of Joliet history is being written today,” another board member, Henry Banzet, said, “for the people are dedicating an institution that will have an influence for good and right in the world.”

After stressing the contribution of education to the moral good of the people, Banzet continued on a more practical note:

“This is the greatest commercial age the world has ever seen. Manufacturing has reached a volume never before known. In all the new fields of industry an opening is made for more young men. The most desirable of these positions still fall to those who, by education and training, are most fit to fill them. The rule of the ‘survival of the fittest,’ or we might say, the success of the fittest, controls to a large extent.”²

The civic leaders of Joliet, progressive men most of whom were liberal Republicans, reflected the assumptions of the outstanding Americans of their time, assumptions based upon philosophical views of human nature and corollary political beliefs about the role of our industrial democracy in the world. They believed that those who would survive in the 20th-century jungle would be trained, frugal, and progressive people capable of modeling the earth’s features to their views and managing the earth’s resources for their profits—i.e., the individual benefit of investors and the common good of the multitude. They wanted an educational system that would provide bold, trained, and progressive people. In the struggle for survival such people would be effective leaders. This was their firm conviction. With the proper education these leaders might also be good men and women. This was their fervent hope.

It was the Manifest Destiny of our nation to assume world leadership in a struggle which not only pitted men and women against their fellow creatures but also set nation against nation on the battlefield

of survival. And that battlefield was not a mere figure of speech. It was San Juan Hill, Manila Bay, and the jungles of the Philippines where American troops were putting the torch to native villages, lighting the fires of progress. It is an observation of the values and priorities of leaders in Joliet in 1901 to note that the daily newspaper, *The Joliet Daily Republican*, was willing to give equal front-page space to the Joliet school system and to the revolutionary events in the Philippines.

Now, 75 years after the dedication of the building where Joliet College was born, we are not so certain that progress is inevitable, that our manifest destiny is to shape the world, and that equal access to our cultural heritage through a tax-supported system of education will necessarily enable us to assume our “separate and equal stations.” In fact the Supreme Court of our nation has ruled that “separate *but* equal” education for blacks and whites is not democratic, that it violates the inalienable rights of some of us to assume an equal station in society. Black Americans, to mention but one group of people who are disenchanted with this credo of democratic faith, might point out that Boston, a birthplace of freedom, now resists a judicial interpretation of the Declaration of Independence that might increase our chances of giving everyone an equal station in society.

We are pleased to devote this issue to the American Bicentennial and to the diamond jubilee of Joliet Junior College, now one of many institutions making education available to a cross-section of our society and trying to keep the democratic faith. It seems a good occasion to look back at this singular educational movement of the 20th century as Gregory Goodwin and Thomas Hardin do; and also an excellent opportunity to peer into the future as Robert Batson, Arthur Cohen, and George Voegel do to anticipate what Joliet’s next 25 years and America’s Third Century might be like.

At a time when our great public and private corporations are growing more centralized in power, more rigid in their response to and more impersonal in their contacts with the mass of people, the community colleges provide a decentralized social institution that, in the arena of local community relationships, could promote an equitable sharing of our cultural wealth as we seek our equal stations in contemporary society. In this national moment of cynicism and self doubt we hope that the community colleges can help us to rekindle a revolutionary spirit of confidence and renewal.

¹ *The Joliet Daily Republican*, April 3, 1901, p. 1.

² *Ibid*, p. 5.



— photos from Rock Valley, Waubensee Community, and William Rainey Harper Colleges.



the nature and the nurture

of the community college movement

GREGORY L. GOODWIN

Professor of History

Chairman, Social Science Department
Bakersfield College, Bakersfield, California

Only a decade ago, it was common among community college leaders to speak of an "identity crisis." Even the term community college created confusion since the metamorphosis from "junior college" days was not yet complete. Anxious about appropriate goals and relative priorities, community college leaders sought an identity in the past which would help them detect directional signs for the future. Then the so-called identity crisis seemed to solve itself as a rising tide of enrollments swept the community college onward toward more diverse offerings. What was once rhetoric about vocational education, adult and continuing education, and community service became an overnight reality. No one now doubts what the community college is: it is a comprehensive educational institution willing, if not ready, to serve virtually every educational need or desire of the adult, and many of the pre-adult, population.

There remain, however, serious questions concerning what the community college really should be, and where priorities should lie. The identity crisis may have passed, but the community college movement is still only dimly aware of its roots and uncertain how to nourish them. As we ponder the 75 years of community college development since Joliet Junior College opened its doors in 1901, let us consider these historical, yet current, questions.

Early figures and forces in the junior-college movement

Any consideration of the founding of Joliet Junior College brings us directly in contact with a visionary in American higher education who can tell us much about the

aspirations of early junior-college leaders. William Rainey Harper, president of nearby University of Chicago from its beginning in 1891 to his death in 1906, was as we will see an inspirational figure in the creation of Joliet Junior College. Harper subscribed to a view of higher education enunciated much earlier by other university presidents, most notably Michigan's Henry P. Tappan and Minnesota's William Watts Folwell. These men were painfully aware that higher education in America consisted primarily of liberal arts study. While a limited elective system had found its way into higher education by 1900, most students still took the same prescribed courses in classical language and thought. The training was cultural and the aim was to produce gentlemen with "balanced faculties." Not opposed to that goal, Harper and the others believed that a still higher form of education existed, and that was specialized study and research. Indeed, many American scholars had to travel to Germany in the late nineteenth century to pursue the Ph.D. research degree. Consumed with ideals of efficiency, and convinced that the general liberal arts program produced too little work and too much leisure (considered a cause for campus disturbances), these early university leaders advocated an earlier end to general study so that truly *higher* education could claim its rightful position as the capstone of a complete education.

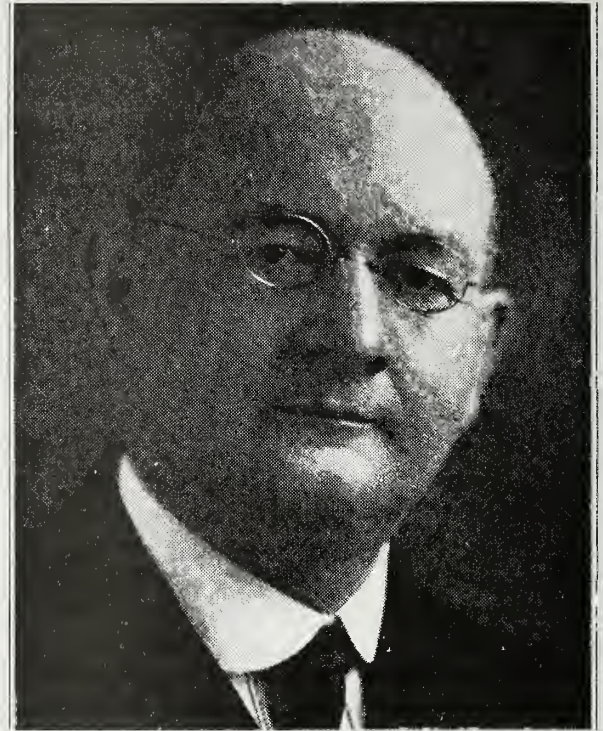
Harper was the first university president to enjoy enough financial backing, with a Baptist-linked connection to Rockefeller funds, to implement fully his ideal of a proper university. His scheme for a feeder system of junior colleges, however, would remain beyond

his means. Yet out of his efforts, some junior colleges were born—including the pioneer effort at Joliet. Harper received a B.A. degree at age 14 and a Ph.D. at 18, and was a professor of classical languages at Yale before he reached 30. His educational ideals and his Baptist connections induced John D. Rockefeller to approve his appointment as the first president of the new University of Chicago in 1891. Able to shape this new institution to fit his ideal, Harper relegated freshmen and sophomore courses to “academic colleges” which would concentrate exclusively upon general education; in 1896 a reorganization gave them a new name: “junior colleges.” All of this was done to relieve the upper-division “university colleges” from the burden of dealing with unprepared adolescents.

Harper held no proprietary interest in the junior colleges; indeed, his real desire was to sever them completely from the university and leave that level of education to small, weak colleges and to the public secondary systems. To this end, Harper invited some national university leaders to Chicago in 1900 to plan for greater consistency in higher degrees.* Harper proposed to the delegates the creation of an “associate degree” to be offered by small colleges who associated (thus the name for the degree) with universities and were willing to prepare students with two years of general education.

While university leaders responded well to this idea, the smaller colleges were understandably reluctant to accept Harper’s assessment of them and to cut their curricula in half. When Harper died in 1906, his educational plan had fallen far short of his dreams; yet significant seeds had been planted. Four liberal arts colleges had affiliated with Chicago, although three of those were Baptist institutions under the influence of Rockefeller’s American Baptist Educational Society. In the public realm, Harper’s influence was also limited, but what developed in Joliet stands to his credit.

Joliet’s proximity to Chicago, and the status of its high school as a “cooperating school” with the University of Chicago since 1899, suggest the strong probability of Harper’s influence. Furthermore, J. Stanley Brown, Joliet’s superintendent, was Harper’s



THE FIRST superintendent of Joliet Township High School was J. Stanley Brown, William Rainey Harper’s friend and colleague.

friend, his colleague at Baptist conventions, and had long been a champion of Harper’s ideas. All the same, Harper’s role in the founding of Joliet Junior College has been largely assumed and there are grounds to question this assumption. Harper did not play any direct role in gaining support for the junior college with the public of Joliet nor with the Board of Trustees; indeed, there is no record of his ever visiting Joliet’s high school or junior college. Board minutes indicate that a new high-school building was a major factor in establishing the junior college.¹ Moreover, J. Stanley Brown should not be dismissed as merely a minor figure standing in Harper’s shadow; he promoted many of his own projects, was a prolific contributor to educational journals, and eventually went on to the presidency of Illinois State Normal School at DeKalb. But if Harper did not have a direct hand in the founding of Joliet Junior College, he remains the predominant inspirational figure in the early days of the development of the junior-college idea.

*Out of this meeting came the Association of American Universities.

¹Lewis W. Smith, “Founding of Early Junior Colleges – President Harper’s Influence,” *Junior College Journal*, XI, May, 1941, p. 518.

The same year that Harper started the University of Chicago, another new university was opening its doors—Leland Stanford Junior University** headed by David Starr Jordan. His attempts to separate general from “scholarly” education were frustrated at every point by financial problems and the hostility of his overseer, Mrs. Stanford. Perhaps more influential was Alexis F. Lange at the University of California at Berkeley, across the San Francisco Bay from Stanford. While not a university president, Lange was dean of the College of Letters and Science from 1897 to 1909, dean of the Graduate School to 1910, dean of faculties to 1913, and director of the School of Education from 1913 to his death in 1924. Largely through Lange’s efforts, junior colleges began to spring up all over the state of California, starting with one in Fresno in 1911.

These early founders of what has become the community college today, as already noted, were inspired by the German model of education. Just as the German gymnasium took German youth through adolescence, attended to their general cultural training, and screened out those unable to ascend to higher specialized study, these American educators saw the need in America for a similarly efficient educational institution. Educational historians have duly noted the influence of the German model of education upon the thinking of junior-college founders, yet they have too often failed to consider why the German model suddenly had more appeal than the traditional English model.

To find the answer, one must understand the larger framework of American society at the time, and the hopes and fears generated by the industrial revolution which was then shifting into high gear. It was a time when factories began to produce unimagined quantities of goods through the efficiency of the machine, when skyscrapers and automobiles first appeared, when the United States had just shown the world that it was a first-rate power by humbling Spain. But it was also a time of frustration and, for some, despair, as the agrarian dream gave way to the thrust of industry. The American population was undergoing rapid change as the New Immigration occurred: by millions rather than thousands, consisting large-

ly of “foreign” elements with darker skins, different religions, and strange cultures that seemed to threaten traditional American values. Leading educators shared the same dreams, and nightmares, as their contemporaries in government, churches, and business. The deviant cultures must be Americanized through the medium of the public school. The American population, especially the urban population, must be in tune with the principles of efficiency, hard work, and sound morals.

The junior college had a special role in the efficient ordering of society, a role fully recognized by Harper, Jordan, and Lange. America seemed to be lacking middle-management people, then usually termed “managers” of society. There were plenty to man the farms, the immigrants galore to aid construction and to run machines, and enough men of genius to create and control the burgeoning economic enterprises in the nation; what was lacking was a class in society to fill the gap between entrepreneur and worker. Logically, the junior college was promoted to satisfy this need.

David Starr Jordan’s special field of study was eugenics, and he was a firm believer in a natural order among men with the masses condemned by heredity to a lowly intelligence and indolent ways. He advised California teachers that their main job was to break up the masses, allowing the natural leaders to rise and training the rest as well as they could, trying to make them wise, intelligent, clean, honest and thrifty.² Lange was unique among the early junior-college leaders in emphasizing the good that the junior college could do for the student not going on to the university; rather than a “screening out,” Lange envisioned a special program in keeping with the industrial needs of the nation. He was still talking of an elite class, since fewer than 10 percent of the high-school-aged population would graduate from high school in 1900, but it was an elite clearly below that of university caliber.

One can also find in the writing of Harper, Jordan, and Lange much of the rhetoric of democracy; but their underlying view of man was certainly elitist and their view of a proper society was one in which everyone knew his

**A memorial to Stanfords’ son, not “junior” to mean a junior college.

²David Starr Jordan, *The Care and Culture of Men*, San Francisco: The Whitaker and Ray Co., 1896, p. 228.

or her place and people efficiently performed their duties. This elitist strain and uncritical acceptance of industrial needs stands as an important but disguised force in the creation of the American junior college, a skeleton in the closet of an institution that today views itself as the epitome of American democracy.³

**Between the world wars:
the rise of "terminal education"**

Between World Wars I and II, the junior college emerged from the shadow of the university and attracted a spotlight of its own. The years were troubled ones for the nation as a whole: the brief economic depression at the end of World War I gave way quickly to a chaotic prosperity during the 1920s, only to end in the worst economic collapse in the nation's history. After a war to end all wars and make the world safe for democracy, Americans witnessed during the twenties and thirties the collapse of transplanted democracy and the rise of communist and fascist dictatorships throughout the world.

Many Americans, especially during the terrible depression, abandoned their faith in capitalism and the American commitment to industrialism. Not so the leaders of the fast-growing junior colleges; they continued to bolster their institution as an answer to unemployment, crime, and increased efficiency. They assumed the goodness of the economic system and set to work at correcting faults in individuals. They had ascertained a trend in junior-college students that would continue another 50 years: that two thirds of them would not transfer to the university. Their attention was riveted upon this large group of "terminal" students.

The three big names in junior-college education during this era were Leonard V. Koos, Walter Crosby Eells, and Doak S. Campbell. All three were professors of education—Koos at Chicago, Eells at Stanford, and Campbell at George Peabody. Koos' doctoral work at Chicago concerned educational organization for efficiency, and he looked closely at World War I intelligence testing results. He con-

cluded that there was a class of people deserving of an education beyond the high school while not mentally capable of mastering a four-year course. He used the terms "semi-professional" and "mental democratization" extensively, and he maintained that the junior college could exert a "conserving" influence upon youth.⁴

Eells also came out of the University of Chicago with a master's degree in 1912 before going on to Stanford University for a Ph.D. and joining the faculty there. He too was fascinated by the significance of intelligence testing, and he instituted a California State Mental-Education Survey. He was alarmed by the high aspirations of junior-college students and advocated a strong guidance program to help students accept their limitations. Eells produced a textbook on junior colleges that became a national bible in the field, listing four functions for the junior college that became widely accepted: popularizing, preparatory, terminal, and guidance.⁵ Eells himself emphasized the last two functions and conducted nationwide studies on guiding students into terminal programs.⁶

Doak S. Campbell, reared and schooled in Arkansas, became president in 1920 of Central College, a struggling four-year Baptist girls' college in Conway, Ark. He put that institution on a paying basis by converting it to a two-year junior college, and in 1922 he was selected as executive secretary of the two-year-old American Association of Junior Colleges. In 1928 Campbell left Central College and went on to George Peabody College in Nashville, Tenn., where he received a master's, a Ph.D., and an appointment to the faculty. For 10 years at Peabody, Campbell, like Koos and Eells, conducted surveys and studies aimed at fitting the terminal student into his proper place in education and in the American system. All the while he maintained his nonpaying position as AAJC's executive director. Campbell did a special study on the purposes of junior colleges; he ended up with the same four that Koos had determined, only

³Gregory L. Goodwin, "Skeletons in Our Closet: The Disturbing Legacy of the Community-Junior College Ideology," *Community College Social Science Quarterly*, III, Summer, 1973, pp. 24-27.

⁴Leonard V. Koos, *The Junior College Movement*, Boston: Ginn and Co., 1924, pp. 118-121.

⁵Walter Crosby Eells, *The Junior College*, Boston: Houghton Mifflin Co., 1931.

⁶Walter Crosby Eells, *Why Junior College Terminal Education?*, Terminal Education Monograph No. 3, Washington, D.C.: AAJC, 1941.

what Koos called the guidance function was labeled by Campbell as "democratization."⁷ It meant the same thing, however, as Campbell explained this purpose as one of steering students of less than university caliber into socially needed jobs.

The emphasis that Koos, Eells, and Campbell placed upon terminal education was really more social than vocational. They placed technical skills second in importance to the development of "social intelligence," which meant an awareness and acceptance of the structure of society and the individual's place within it. They did employer studies that showed that the bosses desire most of all workers with values, attitudes, and behaviors to make them loyal, cooperative, and trustworthy employees. The vocational and general education aspects of terminal education were seen to be complementary and essentially related, and none of the junior-college leaders suggested that there could or should be any separation of them. No

⁷Doak S. Campbell, *A Critical Study of the Stated Purposes of the Junior College*, Contribution to Education No. 70, Nashville: George Peabody College for Teachers, 1930.

doubt the term "terminal education" carried a variety of meanings to junior-college people; but all of them seemed positive, and the term became a rallying cry for two decades.

Beneath the surface of unity within "terminal education," however, there did exist a growing disparity between education for life and education for jobs. Institutionally, this seemed to be reflected in a growing split between private and public junior colleges. When the American Association of Junior Colleges was formed in 1920, private junior colleges outnumbered public ones two to one and held firm control over AAJC. During the next 20 years public junior colleges increased from 39 to 258 and accounted for two thirds of the national junior-college enrollment. Growing pressure to expand junior-college purposes to include adult education and community service came almost exclusively from the public junior colleges. Also the pressure for more skills came mostly from the public sector, and the type of education for life as practiced at Stephens College and other famous two-year private colleges fought a losing struggle in the determination of terminal education.



— photo by Skutans

From world war II to sputnik: accent on general education

A long struggle for recognition by junior-college leaders ended in the 1940s. A floodtide of students and a national mania for democracy combined to assure public acceptance of the junior college. Presidential commissions, national foundations, NEA committees, and national news media popularized the case for the community junior college. World-shaking battles with fascist powers and a looming contest with international communism made Americans conscious of the need to strengthen their democratic republic. Their concern was not with technology or weaponry, for the United States enjoyed clear supremacy in that sphere.

The concern, heard from political rostrums and civic clubs, was that Americans must learn to cherish their way of life and be prepared to defend it. Worry about the low level of awareness of the average high-school graduate led to a new emphasis upon further education for all. And education was defined as general education for better citizenship. In 1945 a Harvard committee called national attention to the need for such general education,⁸ and two years later the President's Commission on Higher Education sounded a similar call. The President's Commission advocated a special role for the junior college, which it recommended be called the "community college," as a transmitter of unified, general education in the promotion of a common citizenship.⁹

Community-junior-college leaders were right in tune with the new attitudes. B. Lamar Johnson, James Reynolds, Leland L. Medsker, and Jesse P. Bogue led the cause of junior-college education and, to a large extent, it was the cause of general education. Johnson launched his career in the 1930s at Stephens College, famous for its life education curriculum. He advocated a type of general education for all students, not just "terminals." Johnson conducted a study during 1950-1951 funded by the Carnegie Foundation to determine an appropriate junior-college general education program. The study focused on California

institutions, and Johnson shifted his base to UCLA, where he remained until his recent retirement. Johnson's view of general education was in terms of life experience "outcomes," for the good of society. The promise of general education was not a modest one: it would counteract the rising divorce rate, curb mental disorders, fill leisure time, underscore common humanity, and be a step toward lasting world peace. Johnson reported that for each person who lost a job because of lack of technical skills, nine were fired for "undesirable character traits."¹⁰

James Reynolds, a product of Arkansas like Campbell, and with a Ph.D. from the University of Chicago like so many others, influenced the community-junior-college movement as a professor of education at the University of Texas. From 1949 to 1963, Reynolds was editor of the *Junior College Journal*. Reynolds' doctoral work, supported by a grant from the General Education Board, sought to determine the true extent of general education in the nation's junior colleges. Finding that only 5 to 10 percent of junior-college programs actually focused on general education led Reynolds to chastise junior colleges for paying mere lip service to this vital function.¹¹ The definition of general education used both by Johnson and Reynolds included self-fulfillment for the individual, yet the primary focus was the need of society for better workers and better citizens. Consistently junior-college students expressed their goals in lofty terms, to follow the prestigious transfer tract to top spots in society; just as consistently junior-college leaders voiced the needs of society and geared their institutions to "distribute" their charges as needed.

Leland L. Medsker began his doctoral work at the University of Chicago, an institution that under Robert M. Hutchins continued to influence the junior-college movement. Accepting a position as director of East Contra Costa Junior College in California, Medsker finished his doctoral work at Stanford University, and soon thereafter took a position in the School of Education at the University of California at Berkeley. Medsker had succeeded Eells during

⁸*General Education in a Free Society: Report of the Harvard Committee*, Cambridge, Mass.: Harvard University Press, 1945.

⁹President's Commission on Higher Education, *Higher Education in American Democracy*, Vol. I: *Establishing the Goals*, Washington, D.C., 1947, pp. 48-49.

¹⁰B. Lamar Johnson, *General Education in Action*, Washington, D.C.: American Council on Education, 1952.

¹¹James W. Reynolds, "General Education in Public Junior Colleges," *Junior College Journal*, XVI, March, 1946, pp. 308-319.

World War II as the director of the terminal education study. With a grant from the Carnegie Foundation, Medsker undertook a comprehensive study of the nation's junior colleges in the late 1950s and produced the new junior-college bible.¹² He proved once again that junior-college transfer students did remarkably well at four-year colleges and universities, but his main concern was with the care and condition of terminal students. Discovering that nearly half of the students in his study became dropouts, Medsker justified the fact by revealing similar dropout rates among the students of senior institutions. Furthermore, Medsker suggested that substantial dropout rates could signify that junior colleges were in fact doing their job by forcing students to face the real limitations of their abilities. Medsker advocated strengthening the guidance programs, agreeing with James Conant that it would be easier if students were placed into appropriate educational channels on some basis other than their free will.

Jesse P. Bogue, executive director of AAJC from 1946 to 1958, represents the continuing interest of private colleges in the junior-college movement after World War II, even though the emerging image of a "community college" was clearly a public institution. An ordained Methodist minister, Bogue in 1931 became the first president of the denominational Green Mountain Junior College in Vermont. Despite his private college background, as executive director of AAJC Bogue showed no aversion to the term community college; indeed, he was one of the first to employ the term consistently. What did show through from his background was well in keeping with the times and the emphasis upon general education — a major concern with character and moral training. A cold warrior, Bogue used the threat of communism to support the need for morally fortified youth. He was alarmed that defective draftees in World War II outnumbered those who were acceptable, but he was pleased to note that junior-college graduates were almost always free from defects. He asked the nation to look to junior colleges to revitalize the physical, mental, and moral qualities of American youth. He also made strong appeals to channel

students as much as possible into nonacademic educational programs.¹³

It is remarkable that at the same time the community-junior college was being warmly embraced by the American public for "democratizing" higher education, the institution itself was suffering a crisis of identity. Yet there had always existed a state of confusion in which students came to the junior college to step up in society while the institution's managers viewed their role as one of guarding the narrow gates of advancement. Community-junior-college leaders lauded new college functions, which were not new at all but did gain renewed emphasis: continuing education and community service.

All the while, however, the leaders of this relatively new segment of higher education, along with many of the faculty and students, knew full well they acted more as a screening than as an elevating device. In 1960, sociologist Burton Clark conducted a study of junior colleges and described their "cooling-out" function as a canny, effective means of lowering youthful aspirations.¹⁴ Jencks and Riesman echoed this charge a few years later, viewing the community college as a "safety valve" for four-year colleges and universities, allowing public officials to claim they were advancing democracy and satisfying the demands of the masses for higher education.¹⁵ These sociological criticisms, however, did not dampen the desire of community college leaders to design new two-year programs for middle America; rather they dedicated themselves anew to the task of matching people with appropriate positions within society.

Since the 1960s: a larger commitment to vocational training

The shock wave set off by Russia's successful Sputnik I in 1957 shook American education particularly hard. For more than a decade academic purists had attacked life adjustment curricula for making youth mentally flabby, and Sputnik seemed to offer dramatic testimony to support their claims. The success-

¹³Jesse P. Bogue, *The Community College*, New York: McGraw-Hill Book Co., 1950.

¹⁴Burton R. Clark, *The Open Door College*, New York: McGraw-Hill Book Co., 1960.

¹⁵Christopher Jencks and David Riesman, *The Academic Revolution*, New York: Doubleday and Co., 1968.

¹²Leland L. Medsker, *The Junior College: Progress and Prospect*, New York: McGraw-Hill Book Co., 1960.

ful 1960 Presidential candidate bemoaned an apparent missile gap, and he pledged to renew American technological superiority. The public community college, the fastest-growing segment in American higher education, responded to the demand for increased technology and less general education.

Early junior colleges paid mostly lip service to vocational education, in part because of its expense to implement but mainly because their real interest was the transfer student. Even the great emphasis placed upon terminal education before World War II could be considered more character training than vocational training. In the 1960s, however, all of this changed rapidly. Federal monies became increasingly earmarked for technical and vocational programs, and business-oriented boards of trustees released ever more local tax revenues on job-related programs. The W.K. Kellogg Foundation began its substantial support of community college education in 1959 with millions of dollars aimed at developing semi-professional and technical programs. Eagerly, community college leaders sounded the call for increased vocational education.

As community colleges geared up to train people for jobs, they discovered that the career programs which were the most popular were those which had rigorous entrance requirements and which conferred considerable social status, such as nursing, data processing, and electronics. There remained the problem of what to do with the larger mass of community college students who did not qualify for these premium programs. At the base of this problem was the familiar pattern that community college students had aspirations which seemed to far exceed their abilities. The majority of students continued to assert their goal of transferring to higher levels of education, while the truth remained that most of them did not. Community college leaders launched new studies aimed at discovering the inner nature of the student so that they could structure their programs accordingly. It is interesting to note that a high percentage of community college leaders were trained in educational psychology; sociologists, on the other hand, have tended to be critical of the social functions of the movement.

K. Patricia Cross has been first among contemporary community college leaders to bring attention to "new students" in higher

education, first-generation collegians pushed into college by family social expectations but weak in academic preparation and interests. Cross laments that we have only traditional measures with which to measure the non-traditional students, and she suggests that the first priority of the community college should be to develop programs in keeping with the aptitudes and interests of the new students.¹⁶ There is little that is new in Cross's message; essentially it is the same as the emphasis placed upon terminal education after World War I. Cross's new students do include more blue-collar families and ethnic minorities, but throughout its history the community college has attracted students from families without collegiate backgrounds. Naturally, as the high-school diploma became a standard award, given to 80 percent of school-age youth (compared to fewer than 10 percent at the turn of the century), the community college student population would increasingly reflect the wider range of the larger American society.

Despite the persistent efforts of community college leaders, however, students have continued to seek higher goals than those considered appropriate for them. Many enrolled in two-year vocational programs look for colleges and universities that will credit their work toward a bachelor's degree. Blacks and other ethnic minorities, long suspicious of special counseling and vocational programs to steer them into menial jobs, demand that transferability accompany their college training. One can produce statistics which show that more and more students are enrolling in "vocational" as opposed to "transfer" programs, and the recent well-publicized job shortage among persons with higher degrees would suggest that students might now be aiming for jobs rather than status.

All the same, the statistics are misleading in that many so-called community college vocational programs provide excellent opportunities for higher-status transfer opportunities. And the majority of community college day students continue to enroll in traditional transfer programs, regardless of background, abilities, or the job market, for they know that to be the pathway toward higher social status. Most of these students will be cooled-out or

¹⁶K. Patricia Cross, *Beyond the Open Door: New Students to Higher Education*, San Francisco: Jossey-Bass, Inc., 1971.

detoured, perhaps due to their own deficiencies but also because the community college always has accepted, and still does accept, this screening process as one of its basic functions.

A recent study by the Center for Research and Development in Higher Education at the University of California, Berkeley, has determined that 80 percent of the graduates of private and public postsecondary professional and technical vocational programs do not find employment at the level of their training; indeed, most find low-level jobs paying no more than the federal minimum wage. Further, it was disclosed that graduates of four-year college and universities do obtain better jobs and earn more money.¹⁷ This study could be used to argue that community colleges must make ever greater efforts to match programs with jobs, but it also contains the disturbing thought that community colleges may be doing a better job of lowering aspirations than it is of elevating the masses.

Much of the recent growth of community college enrollments has been in the area of adult and continuing education. These students tend to be already employed and are seeking a means to advance in their careers, yet they too sign up in greatest numbers for general education and transfer-level courses. Rightly or wrongly, they see the A.A. degree as a means to social as well as career advancement. Of course in this area of mushrooming enrollments there are many students seeking technical skills and individual development; but on the whole their aims and their aspirations, while better grounded in reality, are not greatly different from the day student population.

Conclusion

The growth and development of the junior and community colleges in 20th century America have opened the gates of higher education to ever-greater numbers of people. Hundreds of thousands of students have been able to pursue studies and careers that had been beyond the means of their parents. This newest institution in American higher education has produced needed skilled workers and has excellently prepared many students to enter upper-division work at four-year colleges and univer-

sities. It has provided a variety of cultural and vocational offerings to adults in the community. It has a long list of accomplishments to support the claim that it is truly Democracy's College.

Its democratic image and record of success, however, do not reveal enough about the true nature of the community college. Throughout its history it has served a very conservative role, one that unquestioningly accepts an elitist, structured, industrial society as a positive good and that views the aspirations of the common man as unrealistic and inappropriate. Many of those who passed through the community college to achieve higher university degrees did so despite efforts to channel them into terminal programs. Before World War II the emphasis was on terminal education, then came the campaign for general education, and currently the focus is on career education. In all of these pursuits there has been a consistent and determined effort to lower student aspirations and to gear programs to fit students into appropriate notches on the social-vocational scale. With too much faith in intelligence and aptitude testing and an overt reliance upon guidance programs, the community college has eagerly sought to be society's tool to channel postsecondary youth.

The community college, then, really has a dual nature, serving some students in the best of democratic traditions but consigning others to lowly rungs in society. It has similarly been nourished from two sources, one emanating from elite industrial managers interested in structuring society to fit their economic designs, and the other source coming from the masses seeking greater opportunity for social advancement. It is especially important for those of us who work within the community college movement to be aware that our institution is not a pure reflection of the democratic spirit. It behooves us to become more self-critical and concerned about criticism from the outside. Too often we have expected a realism from our students that we ourselves have not adopted. We cannot ignore the type of society in which we live nor the needs of our economic system, but we can and should understand that our mission is to do far more than simply channel students into the social and economic slots that someone else may have determined appropriate for them. ❀

¹⁷Reported by William Trombley in the *Los Angeles Times*, Nov. 25, 1974.



WILLIAM RAINEY HARPER, at far right, first president of the University of Chicago, marches in the academic convocation of the June, 1901, Decennial Celebration of the university's founding. With him are John D. Rockefeller, center, the university's founder, and Martin A. Ryerson, chairman of the Board of Trustees from 1891 to 1931.

William Rainey Harper, the first president of the University of Chicago, is widely acknowledged as the father of the public junior college because of his initiating role in the establishment of the nation's first public junior college in Joliet, Ill., in 1901. The reasons why Harper, a classical scholar and a Yale Ph.D. at age 17, should have become the father of the public junior college are worth reviewing as American junior and community colleges participate in the celebration of Joliet Junior College's diamond jubilee and as they consider the role of such colleges during the national Bicentennial celebration. The purpose of this article is to examine the nature of Harper's contribution to the development of the public junior college and to contrast it with the contribution of Alexis F. Lange, who has been called "the philosopher of the public junior college."¹

harper's

WILLIAM S. GRIFFITH
Associate Professor
Department of Education
The University of Chicago

Harper's contributions can be examined at several levels: a) his establishment of a junior college at the University of Chicago; b) his involvement in the establishment of other junior colleges; and c) his intellectual involvement in advancing ideas which have become, or in some cases, have yet to become, embodied in the operation of American junior and community colleges.

The junior college at the University of Chicago

When Harper organized the undergraduate college at the University of Chicago in 1892, he formed it in two divisions, calling the junior and senior years the "Upper" College and the freshman and sophomore years the "Lower" College. In 1896 he renamed these units the "Senior" College and the "Junior" College. Thomas W. Goodspeed, Harper's best-known biographer, said that in making the division Harper was putting into practice an organizational approach which had been previously advocated but not implemented by William Watts Folwell, president of the University of Minnesota, and Henry D. Tappan, president of the University of Michigan.² The choice of the name "Junior College" was Harper's unique contribution, for Folwell and Tappan spoke of intermediate institutions or borrowed the German term "gymnasium."

Why did Harper establish a junior college consisting of the freshman and sophomore years at the University of Chicago?

¹Gallagher, Edward A., "Alexis Lange, Progressivism and Junior College Functions," *Michigan Academician*, Vol. VII, No. 1, Summer, 1974, pp. 111-122.

²Goodspeed, Thomas Wakefield, *William Rainey Harper: First President of the University of Chicago*, Chicago: The University of Chicago Press, 1928.

legacy

to the public junior college

Harper distinguished between the junior and the senior colleges on the bases of the maturity of the students and the nature of the instructional program. He said:

"The average student should be ready to undertake university work—that is, study in lines elected by the student himself and undertaken in accordance with university rather than college methods of instruction—at the age of 19 or 20. In order that this may be possible, the work of the freshman and sophomore years should be done at the ages of 17 or 18."³

In his President's Report for 1898-1899 Harper stated that "Upon the recommendation of the Faculty of the Junior College and of the Senate, and upon the approval of the University Congregation, the Trustees have voted to confer the title or degree of Associate upon those students who finish the work of the Junior College."⁴ The decision to award the degree was based on the following considerations:

- "1. The fact, very generally recognized, that no important step is taken at the end of the preparatory course. . . .
2. At the end of the sophomore year a most important change occurs according to the organization of the larger number of institutions—for it is at this point that the student is given larger liberty of choice, and at the same time higher methods of instruction are employed. . . .
3. It is evident that many students continue work in the junior and senior years of college life whose best interests would be served by withdrawal from college. Many continue to the end, not from choice, but rather from compulsion, because of the disgrace which may attend an unfinished course. If it were respectable to stop at the close of the sophomore year, many would avail themselves of the opportunity.
4. Many students who might be courageous enough to undertake a two-years' college course are not able, for the lack of funds or for other reasons,

to see their way clear to enter upon a four-years' course. Many, still further, feel that if a professional course is to be taken, there is not time for a four-years' college course

5. . . . many students who are thus led to take the two-years' course would be induced at the end of that time to continue to the end of the fourth year, and in this way many students of the very highest character, at all events, would be enabled to take the entire college course by whom, under the present arrangements, such a course would be regarded as impracticable."⁵

The associate degree was established in the belief that it would lead to the following outcomes:

- "1. Many students will find it convenient to give up college work at the end of the sophomore year;
2. Many students who would not otherwise do so, will undertake at least two years of college work;
3. The professional schools will be able to raise their standards for admission, and in any case, many who desire a professional education will take the first two years of college work;
4. Many academies and high schools will be encouraged to develop higher work;
5. Many colleges which have not the means to do the work of the junior and senior years will be satisfied under this arrangement to do the lower work."⁶

It is not possible to determine what roles other than providing education for 17- and 18-year-olds Harper might have considered appropriate for free-standing junior colleges. At the University of Chicago Harper had established a remarkably visionary extension program including correspondence instruction, extension classes, traveling lecturers who went throughout the United States, and a university press. Inasmuch as these were already in existence at the University of Chicago there was no reason for him to have urged their establishment to support the work of the junior college.

Harper's involvement in establishing other junior colleges

Harper encouraged and participated in the establishment of essentially three kinds of junior colleges apart from the fourth variety which has already been discussed.

Harper is credited with being one of the intellectual progenitors of two junior colleges which were established as independent institutions: Bradley Polytechnic Institute located in Peoria, Ill., and Lewis Institute of Chicago. Neither of these institutions was founded with the idea of their permanently remaining as institutions offering the first two years of a

³Harper, William Rainey, *The Trend in Higher Education*, Chicago: The University of Chicago Press, 1905, p. 85.

⁴Harper, William Rainey, *The President's Report*, Decennial Publications of the University of Chicago, Vol. 1, First Series, Chicago: The University of Chicago Press, 1903, xciv.

⁵*Ibid.*, xcv.

⁶*Ibid.*

conventional four-year undergraduate program. Bradley Polytechnic Institute aspired to university status and evolved into Bradley University, a change which Harper would not likely have anticipated in 1896 when Bradley was founded. Lewis Institute developed into the Illinois Institute of Technology, which traces its establishment to 1892. So it is clear that Harper encouraged the development of lower-division institutions in at least two cases, though it is less clear how he envisioned their future development.

The second way in which Harper encouraged the development of junior colleges was by his urging of small and financially hard-pressed four-year colleges to discontinue their upper-division work. He estimated that about 200, or 25 percent, of the small private colleges should follow this route for the following reasons:

- “1. The money now wasted in doing the higher work superficially could be used to do the lower work more thoroughly.
2. The pretense of giving a college education would be given up, and the college could become an honest institution.
3. The student who was not really fitted by nature to take the higher work could stop naturally and honorably at the end of the sophomore year.
4. Many students who might not have the courage to enter upon a course of four-years’ study would be willing to do the two years of work before entering business or the professional school.
5. Students capable of doing the higher work would be forced to go away from the small college to the university. This change would in every case be most advantageous.
6. Students living near the college whose ambition it was to go away to college could remain at home until greater maturity had been reached . . .”⁷

Harper was dedicated to building one of the first, if not the finest, universities in the world in Chicago. He realized that such a development would only occur if the university were able to attract the academically most able students from not just the Chicago or midwestern region of the country, but from the entire United States. If 200 small colleges throughout the United States discontinued upper-division work, the students who would be completing the lower-division work and who were planning to complete a four-year program would have increased the number of potential applicants for admission to junior standing at the University of Chicago. And, of course, if the programs offered at Chicago were vastly superior to what the small colleges

had been able to offer, that would be mutually advantageous to the students and to Chicago.

The third way Harper stimulated the development of junior colleges was through his efforts and those of his staff to persuade the local boards of education to add two years of post-high-school work to their existing high-school programs. Joliet Junior College was begun in 1901 as the first upward extension of a public school district educational program into the first two years of higher education. As Harper and his representatives traveled about, especially in the Midwest, they apparently used a “hard-sell” approach in convincing local school boards to establish junior colleges under a special affiliated relationship with the University of Chicago. The students who completed their junior-college programs at these affiliated junior colleges were virtually assured of admission to the University of Chicago.

The development of a network of junior colleges was apparently quite useful to the recruitment program of the university. In fact there may be some reason to question the adequacy of the quality control which the university exercised over these affiliated institutions, some of which never attracted more than a handful of students and instructors and several of which were closed after a few years of less than distinguished performance. Yet it would be the worst kind of revisionist history to assign unworthy motives to President Harper, whose administrative ability never quite matched his vision and drive. It is clear that Harper was consistently interested in facilitating access to educational opportunities for the academically able. He urged the development of junior colleges by local public school boards of education partly on the basis of extending educational opportunities. He commented in one of his papers on trends in higher education that, “Today only 10 percent of those who finish the high schools continue the work in college. If the high schools were used to provide work for two additional years, at least 40 percent of those finishing the first four years [of a standard high-school program] would continue to the end of the sophomore year.”⁸ The central purpose, nevertheless, was to increase the opportunities for able students to

⁷Harper, William Rainey, *The Prospects of the Small College*, Chicago: The University of Chicago Press, 1900, p. 37.

⁸Harper, *The Trend in Higher Education*, p. 39.

pursue a full college program. There is no suggestion that the primary audience to be served might be students who would not go beyond the sophomore year, though this group was to be helped to withdraw gracefully by the awarding of the associate degree or certificate.

Harper's intellectual legacy to the junior college

From the standpoint of the historian or the philosopher of higher education it is Harper's intellectual contributions to education that are even more important than his work as the chief administrator of the University of Chicago and as promoter of the establishment of junior colleges within the University of Chicago and elsewhere by a great variety of approaches. This intellectual legacy gave guidance to the early development of the junior college in America and some of the ideas he proposed offer suggestions for the future development of all of higher education.

Harper spoke of the evil of "the four-year fetish" in higher education which he criticized for its inflexibility. Harper believed that undergraduate students should be permitted to satisfy the requirements for a bachelor's degree in three, four, or five years, depending upon their own ability and personal goals and interests.⁹ He also felt that it was unwise and financially unsound to set up a situation in which individuals who chose to spend two years in college could not withdraw without incurring social disapproval. Even today there is a reluctance on the part of institutions of higher education to give up their reliance on the accumulation of credit hours as the basis for the awarding of degrees. Surely Harper, who began his college work at age 12, would have welcomed the ideal of nontraditional education to the extent that it maintained high standards with regard to the certification of the assessment of competencies.

Harper sharply criticized the unthinking practice of having nine months of work and three months of vacation in college years. He felt that "the time of the summer vacation is largely wasted by from 60 to 70 percent of the teachers in colleges and universities. It cannot be maintained that the work of the

average college instructor is more arduous than that of the ordinary physician, lawyer, or minister. Men in these professions do not take 14 or 15 weeks of rest; they are satisfied in most cases in four weeks."¹⁰

Year-round operation has been the case at the University of Chicago since Harper established it on the quarter system in 1892. The idea is still developing but it is by no means universal in universities or junior colleges.

Even though Harper was the progenitor of a research-oriented university, he was not indifferent to the problems associated with the process of education. He said, "If we could imagine a physician treating any 50 or 100 cases which came to him at one time, in the same way, we would have an analogy for the treatment now accorded the classes of 50 or more students who enter college at the same time."¹¹ He said that students differed as much in their mental constitutions as they did in their physical conditions and that therefore any system which persisted in treating them all in the same way was logically defective. Harper then put forth an ideal which even today has not been achieved:

"There should be a diagnosis of each student, in order to discover his capacities, his tastes, his tendencies, his weaknesses, and his defects; and upon the basis of such a diagnosis his course of study should be arranged. Every detail should be adjusted to his individual necessities. Every student should be treated as though he were the only student in the institution; as if the institution had been created to meet his case."¹²

Recognizing that the development of such a thorough guidance and counseling program, though Harper did not use that jargon in describing the personal advisory work of teachers, would be expensive, he believed that the expense would be justified on the basis of the wastage it would prevent.

Harper also criticized the uniformity of instruction which he had encountered, suggesting that to improve the system it would be essential to adapt the system of instruction to the needs of the particular group of students who are to be instructed and to consider their stages of development as well.¹³

¹⁰*Ibid.*, pp. 90-91.

¹¹*Ibid.*, p. 94.

¹²*Ibid.*

¹³*Ibid.*, p. 96.

⁹*Ibid.*, pp. 88-89.

It is perhaps amusing now to read what Harper had to say about the indiscriminate use of Ph.D.'s in instruction of students who were at an early stage of their scholarly development:

"Another source of waste [in higher education] is found in the work of many of our doctors of philosophy, especially those who have spent two or three years in the universities of Europe. These men and women, many of them comparatively young, and many of them without experience as teachers, are given teaching in the lower college classes. After three or four years spent in the work of research, they seem to ignore the fact that there is any other kind of work or that there is any other method than that employed by the most advanced students. They therefore employ university methods with freshmen and sophomores and the result is an utter waste of time and energy for both the student and his instructor."¹⁴

While Harper recognized the folly of unintelligent deployment of the teaching resources, he never made the simplistic mistake of concluding that Ph.D.'s were incapable of being or becoming good instructors of freshmen and sophomores and should therefore be discriminated against in hiring faculty members who would be working with lower-division students. He explained the poor results on the basis of a lack of experience and maturity and felt that such difficulties as these presented could be handled administratively. Because of his high regard for scholarship and academic excellence he could not have entertained the notion that individuals with superior academic preparation should be systematically discriminated against in favor of academically less-well-qualified individuals whose limited backgrounds had never exposed and conditioned them to graduate research training.

Harper also decried the curriculum development of higher-education institutions saying that too often there is a lack of effective correlation among the different subjects in the college curriculum. He believed that "if a student does work in a particular subject or department without knowing the various connections of that subject or department, its relationship to other subjects and departments, he loses at least one half of the profits of the course."¹⁵ Perhaps if the public junior college is to become truly a teaching-oriented institution this sort of orientation to the teaching of all subjects in all departments would lead to a vastly superior educational result in comparison with

the conventional and traditional approach of teaching every course nearly in isolation.

The need for a systematic approach to studying the student as a preliminary step to guiding his educational experiences is a recurring theme in Harper's writings on higher education. He believed that the professor's energies are practically exhausted in his study of the subject he is to present to his students, so that he has no time or energy left to invest in learning about the particular characteristics and interests of each student. Therefore he recommended that in the future, provision should be made to study in detail the man or woman to whom instruction is to be offered and that this function could be performed by persons who were appointed especially for this purpose. He predicted, and unfortunately the prediction has not yet come to pass, that "in the future it will be a regular function of the college to make a general diagnosis of each student."¹⁶

The college then would utilize this individual diagnosis in the following way:

"[The] diagnosis . . . would serve as the basis for the selection of studies in the different stages of advancement; for it is as certain that the student up to a certain age should be required to do work for which he has no special taste or ability, as that after such an age he should be guided to take that for which he has special taste or ability. The facts set forth in this diagnosis will be of paramount value also in determining the character of the instructor under whom he should study, for it is clearly manifest that students of different disposition, and of different attitudes of mind, cannot work with equal success under the same instructor even in the same subject."¹⁷

Harper believed that the hiring of faculty members should not be done solely on the basis of the individual's academic preparation and level of achievement. He advised that "care should be taken that the instructors in a given department of study should be men and women of entirely different types in order that, being thus different, they may bring themselves into relationship with different types of pupils."

Harper was distressed about the sheep-like quality of the founders and leaders of institutions of higher education. He strongly criticized the notion that every new institution should duplicate the work of those which had preceded it, observing that:

¹⁴*Ibid.*, pp. 97-98.

¹⁵*Ibid.*, p. 101.

¹⁶*Ibid.*, p. 321.

¹⁷*Ibid.*, p. 323.

"Inasmuch as each institution tries to cover the same ground, and all the ground, the result has been that no effort has been undertaken to establish a school which will allow thoroughness or depth . . . The time will come when institutions will cultivate individualism; . . . this will be in striking contrast with the present policy, in accordance with which the most poorly equipped college announces courses in every department of human learning; and students are compelled, in self-defense, to dabble in everything rather than to do work in a few things."¹⁸

In embracing the notion that each institution should cultivate its unique character and consciously avoid simply duplicating the work of other institutions, Harper was advocating variety and freshness of approach. He was not, however, advocating that institutions of higher education pursue uniqueness for the sake of uniqueness.

Harper might well have been an advocate of state or national governing or coordinating boards for institutions of higher education, although here again he would be wary of bureaucratically enforced mindless uniformity among the institutions. He said that there was no system of higher education in the United States and that:

"There are some advantages, perhaps, in lack of system; if so, we have enjoyed these advantages long enough. The time is ripe for something more definite and regular and tangible, and the modifications which have been suggested in the policy of secondary and college education will contribute in this direction."¹⁹

In all likelihood Harper would have been dubious about the value of a bureaucratically oriented state governing board for higher education. It is almost unthinkable, however, to imagine him joining with his fellow presidents of collegiate institutions to fight for the elimination of a defective board unless he had a better idea of how a state system could be operated.

Although in this brief article it is impossible to do justice to Harper's legacy to the public junior college, the ideas and statements of his which have been presented constitute a fair sample of his pronouncements on the junior college and the improvement of higher education. At this point it may be interesting to compare Harper's orientation to that of Alexis F. Lange, whom Gallagher dubbed "the

philosopher of the public junior college."²⁰

Harper's and Lange's philosophies of the junior college

Alexis F. Lange entered the College of Literature, Science, and Arts at the University of Michigan in 1882 as a sophomore, having earned advanced standing through his study at an intermediate academy. In 1885 he received his B.A. and M.A. degrees and went to Europe where he studied for a period before returning to the University of Michigan to earn his doctor of philosophy degree in 1892. He was well aware of the statements and writings of Tappan and of James B. Angell, both of whom were advocates of the idea of establishing intermediate institutions to link the secondary schools and the university. Angell was in favor of permitting some high schools to offer lower-division university work, but feared that many of the high schools that would want to do so would be incapable of doing such work at an acceptable standard.

Angell also favored dropping the freshman-year work from the University of Michigan but did not attempt to do so because he feared that other universities of lower standards might follow the precedent with a consequent reduction in the adequacy of preparation of their students.

Lange became a professor of English at Berkeley at the turn of the century. He was active in a variety of educational groups including the Herbartian Society, the National Education Association, and the California Teachers Association, and he became a member and chairman of the California State Board of Education. Due to his influence the California legislature passed the historic 1907 junior-college law. He was identified with the California Progressives and efforts to accelerate the rate of social progress. His attitudes toward the junior college and its functions may have been influenced by these aspects of his background.

Harper sought to improve the educational system to advance academic excellence. Lange was interested in using the educational system to make students aware that their own personal and social welfare is inextricably linked with the welfare and progress of the whole social group in whose life the individual is a participant.

Harper and Lange both felt the need for

¹⁸*Ibid.*, pp. 384-385.

¹⁹*Ibid.*, p. 19.

²⁰Gallagher, p. 111.

building a system of public education, though Lange may have been more inclined to move rapidly from a system of individualism to some form of collectivism and centralization of control.

Harper and Lange agreed that junior colleges should ideally be tuition free wherever possible; but such a goal was more readily achievable in California where there were fewer private institutions than in the East, South, and Midwest where existing institutions had to be considered in the establishment of new ones.

Harper and Lange agreed that secondary education included the first two years of study in the traditional American college.

Harper and Lange saw the separation between the junior college and the senior college as being harmonious with what they believed about adolescent growth and development.

Lange worked to reduce college and university entrance requirements while Harper favored upgrading each stage of the educational ladder so academic standards could be protected.

Harper favored the involvement of the University of Chicago in adult education activities but he did not write or speak in favor of junior colleges which were not attached to universities becoming involved in these functions. Lange argued for junior colleges to become involved in adult education by establishing departments of civic instruction for immigrants, career programs for civil servants in local government, and a wide variety of evening courses.

Lange drew upon the writings of John Dewey to argue for the development of junior colleges as social centers for their communities. While Harper acknowledged that involvement in the world of commerce could be educative, he did not regard either junior colleges or universities as community development instruments or recreational facilities.

Lange and Harper advocated the development of junior colleges because they believed it would be less expensive for students to live at home during the years they were attending a junior college than it would be for them to move to a distant university campus for the same two years.

Harper apparently never sought to employ junior colleges to provide instruction outside of what would today be regarded as transfer-

type programs. Lange argued that the junior college should be centrally concerned with "the creation of means of training for the vocations occupying the middle ground between those of the artisan type and the professions."

Harper did not concern himself to any appreciable extent with the responsibility of the junior college to offer instruction which would be directly relevant to its environment. Although differences among students called for a process of accommodation in Harper's view, differences among communities were not of particular educational significance. Lange thought that junior colleges should conduct studies of their communities to determine the need for specific adult courses. He did not regard a community study as the sole basis for deciding what should be taught to the 17- and 18-year-old students.

The most significant distinction between the approaches of Lange and Harper can be stated rather simply: Lange sought to develop a new institutional form that would be well suited to a new environment and in harmony with the Progressive philosophy. Harper admired the excellence of the German system of education and sought to replicate it in the United States and then improve it to fit the needs of this society for academic excellence. Lange was a populist while Harper was a compassionate elitist.

Toward the future

Both Harper and Lange built their ideas on foundations that had been laid by others. They each tried to describe an ideal system of post-high-school education that would systematically address itself to specific objectives. An examination of current literature might lead to the conclusion that the public junior-college ideas and ideals have all been supplanted by a superior community college philosophy. Yet, probably neither man would regard his ideas as having been fully implemented by the institutions called junior and community colleges today. Therefore, it may be useful to reconsider Harper's legacy to the public junior college to regain a vision of how the community college might better perform its task as the American institution of higher education centrally dedicated to the ideal of achieving excellence as a teaching institution. ❀

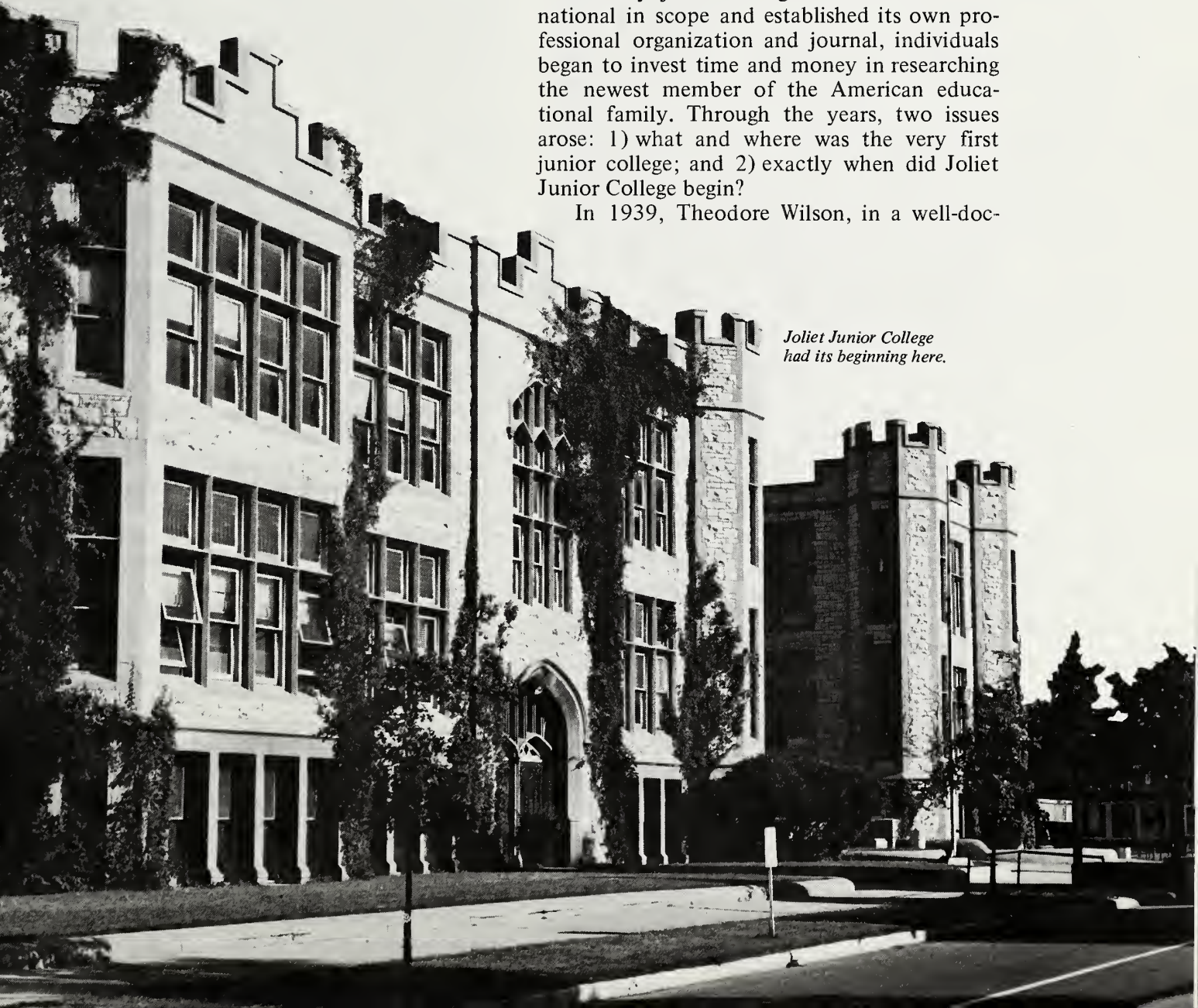
joliet: birth of a college

THOMAS L. HARDIN
Social Science Department
Olney Central College

Debates over who is first either to establish, discover, or invent provide a source of interest for lay and professional people alike. As the community junior college movement became national in scope and established its own professional organization and journal, individuals began to invest time and money in researching the newest member of the American educational family. Through the years, two issues arose: 1) what and where was the very first junior college; and 2) exactly when did Joliet Junior College begin?

In 1939, Theodore Wilson, in a well-doc-

*Joliet Junior College
had its beginning here.*



umented article, contended that in 1851 Lasell Female Seminary offered two years of instruction beyond high school.¹ Wilson's claim was later investigated and substantiated by Prof. James Stanley.² Saul Sack had earlier pleaded the case for Susquehanna University, which began instruction on June 14, 1858, under the auspices of the Evangelical Lutheran Church.³

When dealing with an issue as nebulous as who or what is first, it is often helpful, if not indeed necessary, to have a definition of terms. The modern junior college was an outgrowth of the progressive era and the rise of the university. The idea of both the two-year extension of the high school and the dividing of upper and lower divisions in the new university was implemented at the beginning of the twentieth century. More specifically, what defined the modern junior college was its transfer function to four-year colleges and universities.

Although Presidents Henry Tappan at the University of Michigan and William Folwell at the University of Minnesota had spoken of college partition in the mid-nineteenth century, William Rainey Harper, president of the University of Chicago, gave the idea lasting appeal. His efforts at the turn of the century to establish postsecondary work at Goshen, Ind., and Joliet, Ill., signaled the organized beginning of the public junior college. A number of colleges were denoted by various historians as being "first." However, as James Thornton so aptly stated, "the search is made difficult by the fact that no early definition had been expressed, so that some of the institutions that offered two years of collegiate instruction during the nineteenth century did not realize that they were the forerunners of a national trend."⁴

According to available evidence, the first "modern" private junior college in Illinois was Lewis Institute in Chicago. With major bequests from Allen and John Lewis, it began

instruction in 1896.⁵ That same year, Bradley Polytechnic Institute in Peoria secured its charter. When it opened in 1897, a junior college was established as part of the institute. Later when it became Bradley University, it continued to operate a junior college known as Peoria College. In June, 1898, Miss Corinne Unland completed her course of study in literature at Peoria College and, according to T.C. Burgess, became "the earliest junior-college graduate."⁶

No doubt interest in the early history of two-year colleges—be they academies, seminaries, or junior in name—will continue. In Illinois, private colleges such as Bradley, Lewis, Shimer, and North Park will always stand as early leaders in the junior-college field. However, either through dissolution on the one hand, or expansion to a four-year school on the other, they have all left the junior-college ranks.

The second issue having to do with chronological "firsts" was the year Joliet Junior College began instruction. J. Stanley Brown, principal of Joliet High School, was significantly influenced by Pres. William Rainey Harper of the University of Chicago. Brown attended the high-school/university affiliation conferences at the University of Chicago, and was a firm supporter of Harper's organizational ideas regarding the junior college. Furthermore, Harper had been an instructor and Brown later had been a student at Denison University. Also, both were Baptists.

In 1901, Joliet citizens viewed with pride the completion of the new comprehensive township high-school building. These new facilities seemed to provide the ideal setting to try the experiment of extending a student's education through the 13th and 14th years, and in 1901 Brown initiated the junior-college idea theorized by President Harper.

The following evidence would tend to support the 1901 date. According to the Joliet Board of Education *Minutes*, Principal J. Stanley Brown reported that in December,

¹Theodore Halbert Wilson, "The First Four-Year Junior College," *Junior College Journal*, Vol. IX, April, 1939, p. 365.

²James W. Stanley, "The Oldest Junior College?," *Junior College Journal*, Vol. XXXVI, November, 1965, pp. 37-38.

³Saul Sack, "The First Junior College," *Junior College Journal*, Vol. XXX, September, 1959, p. 13.

⁴James W. Thornton, Jr., *The Community Junior College* Third Ed., New York: John Wiley and Sons, Inc., 1972, pp. 50-59.

⁵Robert P. Howard, *Illinois: A History of the Prairie State*, Grand Rapids, Mich.: William B. Erdmans Publishing Co., 1972, p. 406.

⁶Theodore C. Burgess, "Technical and Vocational Education in Junior Colleges," *National Conference of Junior Colleges, 1920, and First Annual Meeting of American Association of Junior Colleges, 1921*, Edited by George F. Zook, Department of the Interior, Bureau of Education, Bulletin, 1922, No. 19, Washington: Government Printing Office, 1922, p. 53.

joliet jubilee

This chronology was compiled by Susan H. Wood, retired, formerly administrative assistant to the president of Joliet Junior College. Miss Wood is writing a book about Joliet Junior College.

1900, five high-school students would begin postgraduate studies in February, 1901. In January, 1901, Brown commented that the number of students might rise to six.⁷

Speaking at the new high-school dedication ceremony on April 4, 1901, Brown stated: "Our own great University of Illinois whose distinguished president [Andrew S. Draper] addressed us this evening, admits our recommended graduates into the sophomore class without condition and enables them to complete a four-year course in three years."⁸ The *First Report of Joliet Township High School* listed subjects which could be taken in a five- and six-year course of study giving credence to the argument that "junior-college" courses were available. In another section, Brown aggressively stated: "The opportunity here offered is better than that found in most higher institutions of learning and ought to be appreciated and grasped by the youth of the community."⁹

A final evidence supporting the 1901 date was the case of Julia Elizabeth Barns. She graduated from Joliet High School in June, 1902. According to her file in the Office of Central Records at Northwestern University, she entered that fall with 20 hours of advanced college credit based upon "college" courses taken her senior year at Joliet High School in 1901-02. Ms. Barns graduated in June, 1905, and returned to teach at Joliet High School.¹⁰

As in most areas of historical study, the puzzle over the time of origin for Joliet Junior College will continue to offer an area of research for those interested in that fact of American education. Although the specific starting date for Joliet Junior College may never be settled, there is no doubt that the beginning at Joliet and the recognition of its students by the universities of Chicago, Northwestern, and Illinois were vital factors in the later establishment of both public and private junior colleges in Illinois. ❀

⁷Cited in Harold D. McAninch, "Joliet: 75 Years the Community College," *Community and Junior College Journal*, Vol. 46, October, 1975, pp. 14-15.

⁸*First Report of Joliet Township High School*, 1903, p. 30.

⁹*Ibid.*, pp. 76, 78.

¹⁰J. Stanley Brown to Dear Sir, Aug. 5, 1902, in the Julia E. Barns file, Office of Central Records, Northwestern University, Evanston, Ill.; *Northwestern Catalog*, 1904-05.

- 1899 — Joliet High School was accepted as a cooperating school by the University of Chicago.
- William Rainey Harper announced a plan of education to promote six-year high schools as a solution to problems of higher education.
- Citizens of Joliet created a township high-school district.
- J. Stanley Brown was named superintendent.
- 1901 — Six post-graduate students registered at Joliet Township High School.
- The new high-school building was dedicated on April 4, 1901.
- 1902 — The Board of Education approved a policy admitting post-graduates tuition free.
- 1916 — J. Stanley Brown built accreditation subject by subject through negotiation with individual colleges and universities.
- The name, Joliet Junior College, became official. A junior-college committee of three directed the college.
- 1917 — Joliet Junior College was accredited by the North Central Association: the Illinois State Examining Board approved college credit for teacher certification.
- 1918 — The first official graduation ceremony was held.
- 1926 — I. D. Yaggy was named dean of the college.
- 1932 — College students were charged tuition for the first time.
- 1937 — An act of the 60th Illinois General Assembly legalized ex-

- isting junior colleges. ("An Act in Relation to the Establishment and Management of Junior Colleges in Certain School Districts.")
- 1947 — Dean Yaggy retired; E. W. Rowley was named dean.
- 1951 — The School Code of Illinois was amended to recognize junior colleges as part of the common school system (*Illinois Revised Statutes*, Vol. 2, page 1034).
- 1955 — State aid to junior colleges was authorized.
- July 1963 — Attorney General William Clark ruled junior colleges to be institutions of higher learning.
- 1965 — The first Illinois Master Plan for higher education promoted a statewide system of junior colleges.
- The Public Junior College Act, passed by the 74th Illinois General Assembly, outlined the plan.
- 1966 — Joliet Junior College administrators and community leaders organized a plan for a junior-college district.
- 1967 — February: District 525 was created by citizens of 12 high-school districts in Will, Grundy, Kendall, and portions of two other counties.
- April 18: a seven-man board of trustees was elected.
- August 14: Elmer W. Rowley was named first president.
- August 28: The Joliet College Board severed connections with High School District 204.
- 1968 — February 13: the present 368-acre site was selected.
- March 30: Voters of the district approved a \$10,500,000 bond referendum.
- 1969 — April 3: The Joliet College Board voted to move to an interim campus (then a corn field).
- September 23: Classes opened in 17 interim buildings.
- 1970 — August 31: President Rowley retired and Douglas Graham was named acting president.
- November 15: Ground was broken for Phase 1 buildings.
- 1971 — August 1: Dr. Harold McAninch assumed the office of president.
- 1972 — October 22: Phase 1 was completed and dedicated.
- 1974 — September: Phase 11 was completed.

Bibliography

Harold D. McAninch, "Joliet: Seventy-Five Years The Community College," *Community and Junior College Journal*, Vol. 46, No. 2 (October, 1975).

Kenneth L. Edwards, "The Emerging Role of the Junior College in Comprehensive Planning for Higher Education," (Unpublished Ph.D. Dissertation, Southern Illinois University, Carbondale, 1966).

Gregory Lang Goodwin, "The Historical Development of the Community-Junior College Ideology: An Analysis and Interpretation of the Writings of Selected Community-Junior College National Leaders from 1890 to 1970," (Unpublished Ph.D. Dissertation, University of Illinois, Urbana, 1971).

Thomas Lewis Hardin, "A History of the Community Junior College in Illinois: 1901-1972," (Unpublished Ph.D. Dissertation, University of Illinois, Urbana-Champaign, 1975).

William Rainey Harper, "The Associate Degree," *Educational Review*, Vol. XIX, April, 1900, pp. 412-415.

A. F. Lange, "The Junior College as an Integral Part of the Public School System," *The School Review*, Vol. XXV, September, 1917, p. 471.

Lewis W. Smith, "Founding of Early Junior Colleges—President Harper's Influence," *Junior College Journal*, Vol. XI, May, 1941, p. 518.

Robert Stephen Smolich, "An Analysis of Influences Affecting the Origin and Early Development of Three Mid-Western Public Junior Colleges—Joliet, Goshen, and Crane," (Unpublished Ed.D. Dissertation, The University of Texas at Austin, 1967), pp. 58-62.



Leonard and Hazel Koos

Dear Friends:

For this year our Greetings of the Holiday Season are, instead of some view of our place at Newaygo or other card, brief notes on our change in manner of living and other personal concerns. After twenty winters of association with cherished friends in and out of the University of Florida in Gainesville, inevitable physical deterioration required a more sedentary life. In retrospect, we can not imagine a more satisfying and appropriate post-retirement period than was afforded by the experiences and associations of this twenty-winter span.

Among the items we have brought to Heather Hills is a Baby Grand piano which has followed us for 59 years from Norwalk, to Seattle, to Minneapolis, to Chicago, and Newaygo, and on which Hazel plans to continue to play and compose. Included also are some materials and notes on which Leonard hopes to base some lesser writings . . .

With warmest greetings of the Christmas Season,

Hazel and Leonard Koos

Dr. Robert Birkhimer (President Emeritus of Lewis and Clark Community College in Godfrey, Ill.) and his wife Uliss received this Christmas letter (1975) from Hazel and Leonard Koos. Leonard V. Koos, who was 95 years old on March 9, 1976, took his Ph.D. degree from the University of Chicago in 1916,

portraits of pioneers



J. Elizabeth Barns and Harry Atkinson

Dear President McAninch:

I was astonished and naturally highly appreciative of the honor given me by the College Board of Trustees.

However, since it is impossible for me to "march" at all these days, there is no need to order cap and gown. Besides, I fear that I should find public recognition hard to take. Considering the present state of the world and of our country especially, can any retired teachers of history and social studies feel that they deserve praise for their efforts? . . .

Sincerely yours,

J. Elizabeth Barns

J. Elizabeth Barns and Harry Atkinson are the only surviving members of the first group of college students who completed studies at Joliet Township High School in 1902. Both continued their education and returned to teach at Joliet Junior College. Miss Barns' letter was written in response to an invitation to participate in the 1974 college commencement exercises where the title of Professor Emeritus of Joliet Junior College was awarded to her and to Mr. Atkinson.

the same year that Joliet became the first school in the nation to be called a junior college. He was a pioneer in the junior-college movement teaching one of the first college-level courses on the junior college, serving as editor of *The Junior College Journal* and as director of research for the American Association of Junior Colleges, and writing numerous books.



COACH WILLS congratulates his pitcher on a no-hitter, and the catcher, who homered in the game.

fizz wills of joliet

LOUISE H. ALLEN
Director of Community College Relations
Sangamon State University

Aubrey A. "Fizz" Wills got his nickname by tending the soda fountain in his father's drugstore in Lewisville, Ind., in the 1920s. He says the people who gave it to him were charitable — "the other word for what I did is soda — jerk!"

Fizz has come a long way since then, but the nickname has stuck; it's on the nameplate on his desk at the Louis Joliet Bank in Joliet, Ill., where he is manager of marketing. The name was famous long before it belonged to a banker, however; banking is a post-retirement job for the one-time purveyor of phosphates and banana splits. The fame of the name is indissolubly linked with Joliet Junior College and with basketball. The college has recently decided to name its gymnasium for Aubrey A. Wills, coach, athletic director, economics teacher, and trustee.

And the name, with that of Floyd "Pop" Wagstaff of Tyler, Texas, is on the trophy presented annually by the National Junior College Athletic Association to the Most Valuable Player in national junior college basketball. The trophy was presented for the first time last spring at the National Junior College Basketball Tournament at Hutchinson, Kan. Wills will try to be there again this year, for he considers the Wills-Wagstaff trophy ("You know, it's like the Naismith trophy.") one of his greatest honors. Another comes his way on May 1, when he will be inducted into

the Illinois Basketball Hall of Fame at its banquet at Illinois State University. Who knows when the name will turn up next?

Fizz Wills is two-year-college basketball's winningest coach ever (668 wins to 198 losses). He is many other things as well. He is Professor Emeritus of Joliet Junior College; member and former chairman of JJC's Board of Trustees; former athletic director, head coach of two sports, and assistant coach of a third at JJC; member of the executive boards of the American Association of Community College Trustees and of the Illinois Association of Community College Trustees; and consultant-evaluator for the Commission on Institutions of Higher Education of the North Central Association.

He has been chairman of the Commission on National Parks of the US Park Service, president of the Joliet Park Board, candidate (narrowly defeated) for township assessor and mayor of Joliet, Man of the Year of Unico of Joliet, and chairman of Will County's 125th-year celebration. Not surprisingly, he's listed in *Who's Who in Illinois*.

The family room of the small home where he and his wife Clara now live in Joliet is filled with plaques, trophies, clippings, and letters and telegrams. When they moved from the nine-room house downtown where they reared their family and nurtured hundreds of students, they had to decide what to take along. Even

after the gleaning, the mementos are so many that an afternoon does not afford nearly enough time to go through them.

Fizz and Clara have known Joliet Junior College and the Joliet-Will County area as few people have had the opportunity to know a college or its community. They remain deeply involved in church, civic, and club work in what they call "retirement."

Fizz is on the board of their downtown Joliet Methodist Church; he is particularly proud that he, a Protestant, was honored by Unico, a largely Roman Catholic organization of Italian-Americans. He is also proud of his 37-year record of perfect Lions Club attendance. He has letters of appreciation from the superintendent of the Joliet Township High Schools and from the principal of Joliet Catholic High School for his part in raising funds for the annual Joliet All-Sports Spectacular. One says: "You're one . . . of those who deliver unselfishly and far beyond the limits of reasonable expectations"; and the other writes, "you put it (the Spectacular) together, Fizz, you executed it, and you proved once again that Joliet does care about its kids."

Clara is now serving yet another term as president of the church's women's organization, and has been an officer of virtually everything else in the county. Next year she and Fizz will celebrate their 50th wedding anniversary; that may produce almost as much outpouring of community sentiment as the college's Diamond Jubilee this year, though the Willses are much too modest to admit the possibility.

Having lunch with them in a Joliet restaurant is one long, pleasant interruption. People stop them as they enter to greet, consult, and chat about the Sports Spectacular and the grand jury. People drop by the table to ask about affairs of the college and the bank. People stop them on the way out to remind them of upcoming meetings at the church, the Elks, and the Lions. People stop them in the parking lot to inquire after Clara's health; she had a stay in the hospital recently. But she had been both hostess and presiding officer of a meeting in their home this morning: "It's just easier for the people to get here than downtown, and there's no parking problem, either." One man even reminisces with them about the time he stole and stripped

their car and abandoned it at the riverside — and they laugh.

A coach for all seasons

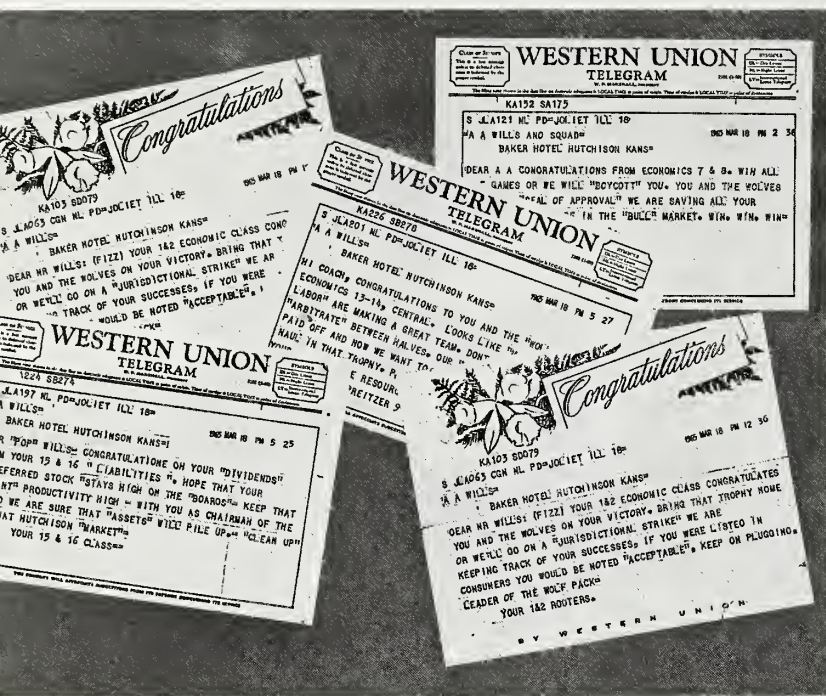
Aubrey Wills came to Joliet Junior College — then part of the public school system — as a job applicant and bridegroom of a year, in the summer of 1928. He had a degree in economics from DePauw University and four years of teaching and coaching in Indiana schools behind him then. He's not quite sure what happened to the superintendent who hired him; "by the time I got here in the fall, the man was gone, and nobody was expecting me — not the new superintendent, not the athletic director — nobody." But the Joliet people went through with the contract, and so it began.

For the first few years he was assigned to the physical education department as basketball coach and assistant in football; he taught "a little of everything — high-school and college history, social studies, English." Gradually he moved into the areas he loves best — basketball and baseball in the gym and on the field, and economics in the classroom.

Things didn't go well in the gym at first. Clara recalls that the dean and his wife went to the games with her because "they felt sorry for me — there weren't any people." But that changed fast; soon the Joliet gym was full of screaming fans who loved Fizz's "run, run, run" (but not, he insists, run-and-gun) brand of basketball. Before long his teams were going to the national tournaments, and his economics classes were sending him good-luck telegrams laced with Wall Street terms.

He and Clara and their three daughters, two of them Joliet Junior College students when the time came, traveled with the teams. "We played teams in and from 20 states. I don't know why administrators object to kids' traveling; it's an education in itself. When I was athletic director we took the football team by train to Los Angeles. We were gone 10 days, but those kids saw country they couldn't believe. We went out the southern route and came back the northern. We played Compton College; don't ask how the game came out, but it was worth every minute of it. Most of those boys had never been out of Illinois before."

The Willses are still enthusiastic travelers. Fizz's position on the state and national boards



of trustees takes him to many meetings, and Clara accompanies him as often as possible. They drive; “still love to see the country – and the people.” This fall they drove to Miami Beach for the national ACCT meeting, and “stretched it out a week on each side of the meeting to get some sun on the beach.” Clara laughs about the return trip: “We ran into cold weather – 40° or so – in Georgia, and he looked pretty silly in his shorts by the time we stopped that night.” North Central evaluating visits take him out of Joliet frequently, and on the road Fizz goes to the local Lions meetings to keep that perfect record intact: “I know Lions all over the country – and they’re all my friends.”

A career of life-long public service

Even while he was still teaching, coaching, and traveling, Wills allowed his concern for the Joliet community to lead him into public life. In 1955 he accepted appointment to an unexpired term on the city’s Park Board. The next year he stood for election to that body and led the ticket. By 1960 he was president of the board; he brought the state convention of Park Board personnel to Joliet, and was honored for “outstanding leadership to the city and its

parks” in 1961. That year he ran for re-election and again led all candidates.

Soon afterward he was appointed to the US Commission on National Parks, and served with such distinction that he rose to chair that body, too. He sounds a bit bemused when he says, “You know, the school regarded all that as public service; they even scheduled me so I had two hours for lunch to go downtown and see people.”

The urge to public service led him also into a campaign for Joliet Township assessor. Although he ran as a Republican in a heavily Democratic community (“I used to be a Roosevelt Democrat, but the party kind of ran away and left me, so I turned Republican.”), he lost narrowly. Then, in 1965, he ran for mayor; he was sick and unable to campaign the last week before the election, but lost the mayoralty by only 39 votes out of more than 18,000 cast. “I guess I just don’t win those elections [for offices] you get paid for.”

Not long after that he retired from the college – but not for long. Clara says, “He sat around fidgeting for six months, and then he couldn’t stand it any more.” So once again there was a campaign, this time for the JJC board, and once again he led the ticket, as he did when he ran for a second term; he runs again in the spring of 1976.

His new career in banking began about the same time. “We’d decided to give up the big house – the girls were all married and gone – and move to the little one out here. So I decided to look around for a bank out here, too. I came in to this one (the Louis Joliet Bank) to get my car license plates. The president recognized me in the line waiting for plates and asked me to come up to his office. And right then he offered me the job – so now I’m a banker!”

The year 1970 brought another unusual public-service activity. He served as manager of the 1970 census for Will and DuPage counties and the southern half of Cook County. In that capacity he supervised 460 workers (“They did all the work; there really wasn’t much for me to do.”) as they went about the southern metropolitan area gathering the census data.

Soon he was elected to the presidency of the college board and to the chairmanship of the South Suburban Region of the Illinois Community College Trustees Association. In

due course he was appointed to the state and national boards of trustees. At the ACCT meeting last October he participated with the Joliet Junior College administrators in what he calls "a show-and-tell about how we make a budget," and says he learned things in the process.

He takes pride in the fact that the college has both the second-lowest tax rate and the second-highest average salary among Illinois community colleges: "I have to hand it to our administrators; that's efficiency!"

In his long and intimate connection with Joliet Junior College, Wills has sometimes met himself coming back. He says of the college administration, "They used to be my bosses; now I'm their boss." He liked being a faculty member; now he likes being a trustee.

Of his connection with the Faculty Union, he says, "I helped from the union in '39; now I'm on the other side. I really believe unions are caused by management. Back then the custodians asked for some help and got nothing; then they formed a union and got something. The faculty didn't get much either. I played poker in those days with some board members, and I told them 'you're forcing us (the faculty) into a union.' They didn't listen, and we formed the union; then *we* got something, too."

Having been instrumental in the formation of the union, he was often critical of its demands at negotiation time while still on the faculty. He remembers that one president of the college told him he was a "bad union member." Today, as a board member, he is often skeptical of union requests, noting that last year the Joliet faculty asked for salaries and fringe benefits 72 percent higher than the eventual contract, and this year for 43 percent higher than the contract finally negotiated. Even so, he remains supportive of faculty interests and deeply committed to faculty welfare as an important aspect of institutional health. He has co-authored with Harold McAninch, president of Joliet Junior College, an article in the 1975 Association of Community College Trustees volume *Negotiation*; the article is entitled "Preparing for Negotiation: A Team Approach."

Another instance of his being on both sides of a question involves academic standards for athletes. As coach and athletic director he insisted that athletes maintain a "C" average, and lost only one player to ineligibility in all

his years of coaching. He remembers that that player "flunked his English composition course. The teacher asked them to write on the sex life of a doorknob, and the boy just couldn't make sense of that. I believe in unexpected approaches to students — I used to call one of my economics classes my Funny Bunnies — but that one was too much."

Recently as a board member Wills was asked to vote — and voted "no" — on reducing the eligibility requirements to allow "D's"; the proposal was passed over his opposition, and he chuckles a bit when commenting that there are now "more athletes ineligible than ever."

All the world's a classroom

He has strong opinions about young people: "Young people want direction and they want things demanded of them. I was never happy with 17 points when the boy should have had 25." That his philosophy led to success for his players and students was described this way by the Joliet *Herald-News* in its lead editorial for Jan. 23, 1962:

"Coach Wills' shout of 'run' has taught his boys to keep driving in all phases of existence and they will be successful. He numbers bank officers, physicians, dentists, lawyers, utility officials, insurance executives, and successful businessmen of all kinds among his alumni."

Over-all, he coached some 660 young men in basketball and 300 in baseball; almost all his regulars got and kept scholarships, and most went on to four-year colleges. One of his players, Bill Tuffli of Highland, was inducted last spring into the Illinois Basketball Hall of Fame, where now the coach has joined him. Today the "boys" stop in at the bank to see Wills from their home bases in Texas, Pennsylvania, and California; more than 40 of the Joliet area's leading citizens are his former players and students.

Perhaps his feelings about young people's wanting challenges derive from his own youth. He is proud of the fact that he went to DePauw on a Rector Scholarship: "I went on brains, not brawn." He laughs about what happened when he wrote his family for \$85 to pay his fraternity initiation fees: "I got back a telegram that said 'Come home at once' — that's all. Just 'Come home at once!' So I talked to the (fraternity) members, and they gave me a

job waiting table and tending the furnace; that's the only way I stayed in college."

He is proud, too, of having turned down a professional basketball contract offer in favor of finishing his education. "My father wanted me to take that offer (with the Fort Wayne Zollners), but I thought I'd be out of school too much. I've never been sorry."

He is possessed of a strong streak of personal independence, and he tried to teach his players and students that, too. When he was offered his first job in Indiana, a condition was attached: "They wanted me to join the Ku Klux Klan, which was very big in the town. I said I wouldn't do that and left. They called me a couple of days later and said they wanted me, Klan or no Klan. I said I'd decided the money wasn't enough, either, and named a figure out of the air. I didn't expect them to meet it, but they did, so I took the job." Later he did graduate work in seven different institutions, taking what he wanted and needed. "I've got 191 hours but I don't have a master's degree because I wouldn't go along with their silly rules."

He thinks of himself as an educator in the broadest sense, and regards his unparalleled success in athletics as an important but not unique aspect of education. He has melded athletics into his educational activities throughout his life. He's still doing that. Recently he served on a North Central team visiting a community college in Green Bay, Wis.; while he was there, he managed a quick trip to Green Bay Packers' locker room and practice, and came away with autographs of several of the stars for the son of one of the other evaluators.

Fizz and Clara Wills personify the community college idea. They have no preconceived notions about people's background or birth, and care only about talent, dedication, and drive. They believe in special favors for no one and equal opportunity for all. They have combined life-long learning with life-long teaching and service to community. They believe in excellence and have imparted that belief to students, colleagues, and the public at large. Their enthusiasm for education and for their community have affected the lives of literally thousands of people.

Fizz has come a long way from that soda fountain in Indiana, but he's not through fizzing yet.



Fizz



Wills of Joliet



200 down; 30 to go

future trends in education

G. H. VOEGEL
Dean of Learning Resources
William Rainey Harper College
Palatine, Illinois

As America moves on into its Third Century, one has only to reflect on the past technological developments in our country to make some projections into the future regarding the involvement of education with technology in its broadest aspects. The intention of this article is to take the reader back briefly to early uses of technology in education, to look at contemporary trends, and to contemplate future application of technology in education.

The past

Where did it all start? Some would say it started with the 20,000-year-old cave man's drawings in Spain depicting the illusion of motion by showing a boar's legs in two different positions. Others would say it started with the printing press which transformed a medieval craft with "casts of thousands" toiling over manuscripts for a literate few, to a huge industry rolling out printed materials for millions. Those with a more audio-visual orientation would say that it began with the development of the camera and photography in the 1820s; the development of "motion" pictures towards the end of the century; or in the works of Leonardo da Vinci, Eadweard Muybridge, Thomas Edison, Guglielmo Marconi, and others. The educational methodologists might point to the shift from the horn book to slate boards or early attempts at "instructional systems" with McGuffey readers, penmanship books, or the introduction of laboratories in educa-

tional facilities to teach the scientific methods or performance-skill disciplines such as chemistry, biology, typing, or use of specific learning objectives.

In a sense, each would be right, for all one has to do is trace any technological invention or discovery from its development and prototype stages through to its implementation in the current educational setting. There are such hardware examples to draw upon as printing, telephone, radio, motion pictures, typewriters, television, and other optic and audio equipment. Software and production processes that are now utilized with these machines have also undergone considerable development: related learning research, instructional systems, programmed instruction, and criterion or performance-level achievement, all of which have their developmental threads in the historic past.

The present

Those familiar with the works of Alvin Toffler (*Future Shock*), Marshall McLuhan, Peter Drucker (*Age of Discontinuity*), Robert Theobald or Jules Verne, Ray Bradbury, George Orwell, and other science fiction writers, the "work" and "machine" folk songs, and so forth, cannot help but get a sense of how far we have come to depend on the vast array of technology in our society today. That technology can be used for the good of mankind as a whole or for the benefit of a few in powerful positions.

Several observations are probably worth making in this complex and often confusing contemporary scene. First, almost all of the technology in our society was developed either to increase production (farm and factory labor-saving machinery); to reduce travel time

(railroads, clipper ships then steam ships, automobiles, airplanes, rockets, space craft); or to reproduce and transmit information (printing presses, duplicators, telegraph, telephone, wireless transmitters, radio, television). All these hundreds of components and "sub-systems" were developed for societal needs external to education.

Scant attention was paid to the learner as a clientele for such discoveries. With the exception of the so-called "teaching machine" of the 1960s and perhaps the opaque and overhead projectors, all prototypes and indeed several generations of other implements, machines, and technology were utilized long before any "innovative" impact was felt within education. To paraphrase McLuhan, in the 1880-90s society's knowledge and intellectual resources were found within the walls of education, but in our contemporary electronic global village, the opposite is now the case. Indeed the youth of today interrupt their education to go to school. If there were not some truth in this, why are field trips, cooperative education, and the use of community resources considered so important these days?

The next observation to make is the length of time it has taken education to incorporate appropriate technology into its processes and functions. A case in point is motion picture films. Probably one of the few outstanding inventors who saw the educational value of his creative efforts, Thomas Edison, in the 1920s realized the potential of visual education through films. He felt that the "imparting of exact information through the motion picture camera — will be a matter of course in all of our schools, and the printed lesson will largely be supplemented and not paramount." It took about 20 years for universities to get film libraries and in the late 1940s it was a major decision for some of them to drop their preoccupation with silent films in their lending collections.

It was not until the federal education bills of 1960s, with their various "titles" providing equipment and materials funds, that many schools and colleges began to utilize films anywhere near the extent envisioned by Edison nearly 50 years earlier when he said that films "would teach everything from mathematics to morality." The overhead projector—which was developed for use by the

armed services in World War II, and was less costly and less of a threat to the teacher—took only about 25 years to be "accepted" in the classroom. On the other hand, probably because of lower costs, the audio cassette units and electronic calculators have taken less than five years to enter the educational scene. Neither radio nor television has been universally accepted in education, and programs such as "Sesame Street" still seem to be external to education.

Finally, while the materials resources produced both commercially and in-house are being utilized more widely than before, observers of the education process still seem to be justified in commenting that education is the only sector of our society conducting its enterprise like a homecraft industry of 200 years ago. Little if any impact of the technological explosion has changed the concept of the self-contained classroom with the teacher as the practically sole dispenser of knowledge. Only in the elementary schools and community colleges have there been trends to the contrary.

Before departing for the future, it may be worth while to pause for a brief listing of contemporary uses of technology by educators. While such a listing as developed here is not all-inclusive, it is at least a stock-taking of the technological implementation into the teaching-learning process.

Electricity (and other power and heat resources) — without which most of our current educational facilities and equipment would be useless.

Thin Film Plastics — without which there would be no 16mm films, slides, transparencies, audio, videotapes, or computer tapes.

Electronics — for radio, television, and sound systems.

Solid State Electronics — without which there would be no miniaturization, numerous tubes to take care of, and no audio cassettes or miniature calculators.

Pens — fountain pens, ballpoint pens, felt tip pens — without which we would still be stuck with the crow quill pen, inkwells, and the grease or china pencil.

Printing and Duplicating Equipment — the obvious.

Typewriters and Copy Machines — without which everything would be hand-written and copied with a pantograph.

The impending future

Depending on one's inclination to be a pessimist or an optimist, America's Third Century could be more grim than pictured in 1984, or so environmentally stifled and energy-resource starved that it will be worse than any plague described in the Bible. On the other hand, now there is a great deal more concern about the long-range effects of science and technology on our culture, as well as on other cultures. In the past, scientific and technologic discoveries were assumed beneficial; this is no longer so. With more intense research, consumer groups organizing, and some drug and chemical side-effect experiences coming to the attention of the general public, there is a more cautious attitude about widespread adoption of something new and more probing questions being asked. With this kind of attitude there is hope for an improved world beyond 1984 despite the projections of the Doomsday environmentalists.

And what of education in this atmosphere? Certainly education and the professionals within it will never again be accepted uncritically; however the teachers and other professionals have yet the power to constructively change and mold the educational environment for the learners of the Third Century. Or they could become increasingly conservative and resist the adoption of new techniques, new tools for teaching and learning, and new staffing patterns until society legislates what it wants done. Will such contemporary inventions as the video disc, laser beam communications, fiber optics, mini-processor chips, satellite broadcasting, simultaneous language translation, various medical advances, and research on solar energy be combined in yet unthought of ways to usher in a new and dazzling era of learning for all of us? Will performance criterion testing and computer test item banks make final examinations unnecessary? Will the current grade-point average be taken away from educational institutions and documented by some other agencies in a fashion similar to using the continuing education unit (CEU) in continuing education? The future technology of high-speed data transmission, telecommunications, and home learning centers with computer-TV-like devices could make this all possible.

And what of the role of the teacher? Cer-

tainly the concept of the "self-contained classroom" would disappear since the teacher would no longer be the major dispenser of knowledge and content. Computers have already proved their patience and tirelessness with repetitive skill learning, and some form of telecommunication will take over the rest. 1984? Probably not, because the "teacher" in this kind of setting would be more of a group discussion facilitator and would add a humanistic contact. Also the teacher would have two other important roles, one of a learning diagnostician and one of orchestrating or managing the instructional resources for the maximum learning of each student. It is obvious that any one of these three roles in a technological Third Century will call for massive retraining of today's teachers, and a re-tooling of the universities and colleges turning out the practitioners for tomorrow. Such learning certainly would be community centered, and the impact on the community college as the interface agency between the lifelong learner and other community and educational agencies has enormous implications.

And finally one more probe into the future. If already in limited medical cases senile people have had their memories improved by new medicines; lab experiments have by-passed the five senses and gone directly to the brain with electronic impulses representing what the senses would deliver to the brain; and animal cloning techniques (roughly the genetic perfection by appropriate combination of chosen genes) will be mastered around 2025, what then of the second half of the Third Century for technology and education? Instead of signing up for a course to be scheduled at a certain time and place, perhaps the registration and tuition will be charged by the local hospital and the "learning prescription" filled at the local drugstore. Or perhaps in the year 2045 the legislature will debate the implementation of the ideal person to be "cloned" with a large brain and a 1.2-meter height so that less food, clothing, and shelter would thereafter be needed, thus reducing the drain on energy and limited world resources. Perhaps much of what is now done under the guise of the "cottage industry" of contemporary education will be as obsolete as the horn book, quill pens, or medieval manuscripts.



on rediscovering america

ROBERT E. FEIR



The local Kentucky Fried Chicken establishment has painted its parking lot stripes red, white, and blue. Communities everywhere have converted their fire hydrants into patriotic exhibits. Cartier, an exclusive New York jeweler, advertises a hand-enameled, gold-plated, Bicentennial pill box—for \$125. Domino Sugar distributes its product in packets adorned with flags, eagles, and other symbols of national pride. Restaurant placemats teach us “facts” about our nation’s past. White Owl has a “complete line of Bicentennial commemorative cigar packages.”

So this is what it has come to after 200 years: commercialized patriotism, chauvinistic commercialism. “The business of America is business,” after all.

Not surprisingly, the Bicentennial is turning into a reaffirmation of our myths about ourselves, rather than a time for reviewing the truth and for seeking renewal. With only rare exceptions, our national institutions have joined together—without the need actually to conspire—to make the myths more attractive, more palatable, easier to come by and believe in than anything approaching historical truth. But this easy acceptance of myths amounts—for most of us—to a self-enforcing political and social impotence. It is appropriate to note that a similar attitude can be traced back at least 200 years: “throughout the colonies [historians] see a habit of *deference* on the part of the lower and middle classes disposing them to accept the upper class as their rulers.”¹

American history as myth

Part of the responsibility for our current willingness to accept myth, for our current tendency toward deference, must lie with edu-

cation and with the way we teach history. As Eugene Genovese says in an introductory essay to his book, *In Red and Black*: “Nowhere have the people benefited from the efforts of those intellectuals who have beneficently lied to them, ostensibly for their own good and in order to provide them with the beliefs necessary to shore up their courage and sustain them in battle. Historians who do not respect historical truth, who sneer at objectivity and fear disorienting the masses by laying bare the complexity, contradiction, and tragedy of the human experience, can end only by serving the ruling class . . .”²

Among those obstacles standing most firmly in the path to truth are the myth of equality and equal opportunity in economics and politics, the myth of the individual citizen (standing alone in time and space), and the myth of the beneficence of leaders—captains of industry, presidents, school officials. These myths are purveyed both formally and throughout the hidden curricula of the schools every day, in a variety of ways.

Robert Hess and Judith Torney have put forth the thesis that, although a child’s political and social learning begins at home, the school replaces the home as the locus of such socialization.³ It is understandable that parents would inculcate positive images of authority in their children; similarly, it is understandable, given the hierarchical structure and functioning of the schools, that teachers, children’s first authority figures outside the home, would do likewise. Fred Greenstein, in his study of New Haven children, notes that “it is likely that adults—even politically cynical adults—more or less unconsciously sugarcoat the political explanations they pass on to children.”⁴ It is

¹ Jesse Lemisch, “The American Revolution Seen from the Bottom Up,” *Towards a New Past*, Barton J. Bernstein (ed), p. 9.

² Eugene D. Genovese, *In Red and Black*, p. 10.

³ Robert D. Hess and Judith V. Torney, *The Development of Political Attitudes in Children*, p. 120.

⁴ Fred I. Greenstein, *Children and Politics*, p. 45.

Robert E. Feir is director of Interagency Liaison Services and Special Projects for the Central Susquehanna Intermediate Unit. He formerly taught history and political science at the Williamsport (Pennsylvania) Area Community College and the Northeastern Federal Penitentiary.

largely for this reason that, even though an ambivalence toward authority begins to manifest itself in adolescence, "acceptance of, and even devotion to, authority is a pervasive phenomenon . . ."⁵

Citing Phillip Jackson of the University of Chicago's School of Education, Charles Silberman points out that in school "the most important strategy for survival is docility and conformity. 'Most students soon learn that rewards are granted to those who lead a good life. And in school the good life consists, principally, of doing what the teacher says,' Jackson observes."⁶ So it may be that in the public schools—the great socializers of youth—children are learning first the lessons of obedience, docility, and conformity, i.e., lessons for survival, and only secondarily the often contradictory lessons of democracy, freedom, and individualism. These survival lessons continue to serve the young person throughout life; the existing social and political relationships within other institutions in our society are reflected in the structure of the public schools, including most community colleges.

Community colleges and political socialization

As I noted in an earlier article, "Education continues to serve its host society, and community college education is certainly no exception."

"Community colleges appear to share and extend some of the major goals of public elementary and secondary schools. These include keeping students out of the job market until they are docile enough to 'fit in'—which is achieved by teaching them to accept delayed gratification. Thus, many schools and many community colleges reproduce the structure of corporate America, replete with hierarchical control mechanisms, lack of responsiveness to consumer needs, and support of passive behavior. 'The student must learn to behave in school in the unquestioning way his employers will expect him to behave later.'"⁷

The student's ability to internalize both the dominance/submission patterns of his survival lessons and the school's hierarchical structure is as important after school as it is in the classroom. Thus, the survival lessons a student learns in school also assure the perpetuation of the extant social order, for "between 80 and

90 percent of students at all grade levels . . . accept a system which 'knows what is best for its citizens,' just as their parents presumably know what is best for them."⁸

While I could go on at length about the political socialization process that takes place in school, my purpose here is, rather, only to take note of the general tendency toward deference, which is a learned political response to the world perceived by most students, and to suggest that this dangerous tendency is related to the way we teach history. Rather than searching for the hidden curricula, I wish only to look at some of the more obvious problems with the study of history.

Before proceeding further, we should remember that the students of the community college are primarily a lower-middle-class clientele. Children of the working class, first generation college students, first or second generation Americans, so-called "nontraditional" college students have flocked to the two-year colleges in recent years, hoping to fulfill the American dream of equality—based upon the supposedly equal availability of credentials. The fathers of private university students are twice as likely to have college degrees as the fathers of community college students. The latter are three times as likely as the former not to have finished high school. Comparisons of family income are analagous.⁹ As Jerome Karabel sees it, "the current tracking system in higher education may help transmit inequality intergenerationally. Lower-class students disproportionately attend community colleges which, in turn, channel them into relatively low-status jobs."¹⁰ It would be well to remember who these students are in trying to understand why so often they are "turned off" by the history they have been taught throughout school. It would be well to think seriously of these students—far more representative of the population than those at elite colleges—as a vanguard of sorts for the truthful teaching and learning of history.

The myth of neutrality in history

And it would be well to make an effort—in recognition of the Bicentennial—to seek and to

⁵*Ibid.*, p. 52-53.

⁶Charles E. Silberman, *Crisis in the Classroom*, p. 152.

⁷Daniel J. Doyle and Robert E. Feir, "Community Colleges and Class Consciousness," *Community College Frontiers*, Spring, 1975, p. 39.

⁸Hess and Torney, *op. cit.*, p. 74.

⁹Jerome Karabel, "Community Colleges and Social Stratification," *Harvard Educational Review*, November, 1972, p. 528.

¹⁰*Ibid.*, p. 529.

tell historical truth. A major difficulty here is that many who teach history see themselves as neutral presenters and arbiters of what they believe are facts and differing interpretations of those facts. This role is not only accepted; it is often demanded—by both teachers and those who constitute their objective reality: principals, school boards, deans, and many parents and students. But such submission to the cult of neutrality is both false and destructive. It is false because there can be no neutrality in history. Any presentation is, of necessity, selective. What will we study? What texts will we use? What interpretations will we examine, and thus legitimate? How will we relate facts and interpretations? Answers to these and other “merely” methodological questions largely determine the outcome of any course of study.

The teacher’s submission to neutrality is also destructive in that it denies before his students his role as a functioning political being with beliefs, values, and convictions. It establishes for students the value of a model of neutrality rather than one of conviction. To make sense of this issue of “neutrality” is easier on paper than it is in the classroom. If it is important for students to come to understand history and their place in it—as this whole paper presupposes—they will have to do much of the work themselves, coming to their own conclusions, seizing their own historical identity. It is my contention that what passes for neutrality is really ideological affirmation of a system which oppresses most students while duping them into believing they are free.

If teachers are to help students become truly free, they will have to allow them to make their own choices and reach their own conclusions; but along the way, they must help students to uncover the myth of neutrality, as well as the other historical myths discussed here. My experience leads me to believe that the presentation of an alternate view of history creates conflicts and contradictions which many students feel obligated to resolve. This is a form of affirmative teaching which is the responsibility of progressive teachers: it is the job of helping students take hold of new perspectives with which they can more clearly view their lives.

I suggested earlier that three of the major obstacles to historical truth are the myths of equality and equal opportunity in economics

and politics of the individual citizen, and of the beneficence of leaders. In looking at these three myths as they relate to the teaching of history, I would suggest pairing each with a typical approach to teaching history. The myth of equality is perpetuated by a concentration on philosophical concepts, particularly watered down or misinterpreted ideas of Locke and Jefferson. The myth of the individual citizen is perpetuated by a view of history as episodic, rather than as a constant chronicle with constant themes. The myth of the beneficence of leaders is perpetuated by a biographical approach to history, an approach which concentrates on the great, rich, and powerful, but rarely pays attention to the masses of men and women who really made events. These myths and methodologies should not be viewed as all-inclusive, nor should the few illustrative examples which follow.

By concentrating on philosophical concepts, students learn—especially in the Bicentennial year—that the Declaration of Independence stood firmly upon the foundation of equality. “All men are created equal.” But they are not likely to find out very much about the factual context within which that philosophical statement was written. They may learn the now commonly known fact that Jefferson, the primary author of the Declaration, was a slave owner. They are not likely to discover that colonial legislatures, prior to the Revolution, busied themselves restricting the franchise.¹¹ Nor are they likely to be told that the revolutionary potential of the Declaration would soon be replaced by the largely counter-revolutionary thrust of the Constitution.

What changed between 1776 and 1787 was not conceptual, but factual. “The drafters of 1776 were the same sort of propertied gentlemen as the drafters of 1787. What was different in 1776 was not the men but the situation. The drafters of 1776 did not yet feel the need to protect themselves against unpropertied majorities.”¹² Concentrating on the concept of equality, students may well miss this shift. It should also be noted that discussions of equality in colonial America often ignore the religious oppression of Baptists, Quakers, and the like, and frequently treat the issues of slavery and indentured servitude as aberrant.

¹¹Lemisch, *op. cit.*, p. 9.

¹²Staughton Lynd, *Intellectual Origins of American Radicalism*, p. 44.

This concentration on political concepts of equality ignores the economic fact that fewer than 3 percent of all colonial estates amounted to more than 2000 pounds, while more than 52 percent amounted to less than 100. Similarly, most histories neglect to mention that merchants were concentrated at the upper end of the economic ladder, while laborers were concentrated at the lower end.¹³ Although most texts discuss the theoretical availability of land in colonial America, which was supposed to have had an equalizing effect, few take note of the large numbers of people who labored for others. "The revolutionary lower class, consisting of one fifth of the white population [or one third of the population, including black slaves], was made up of the rural and urban laborers together with some artisans and a few farmers. These were usually landless and owned little property of any sort."¹⁴

Perhaps the majority of students, who are victims of the inequality that is real in this country, would benefit by learning about that true inequality rather than the philosophical concept of equality preached by "neutral" textbooks and teachers. But this change would be difficult to make because the public schools, including community colleges, the book publishers, and the media are controlled by the same interests which are served by making young people believe in the myth of equality.

The myth of the individual citizen

The myth of the individual citizen should seem internally inconsistent to teachers of history, for it portrays life as unhistorical; but it persists, nonetheless. By teaching episodes or themes, we lose sight of the thread of history; where there should be constancy, there is merely fragmentation. The episodic approach to history is designed to be more interesting than a mere chronicle of events (or so I thought when I taught this way), but it is more likely to be disorienting than interesting.

For example, every course in American history takes note of black slavery in the South. But more often than not this is portrayed as an aberration in our history, rather than as a uni-

fying strand. Students learn that it is the "peculiar institution." They are not likely to be told that it was sanctioned in the Constitution. They are not likely to learn slavery was the archetype for the laboring class, not an aberration, that the existence of slaves had a depressing effect on the wages of hired labor.¹⁵ They are not likely to learn that growing directly out of slavery and Jim Crowism, the black workers' position relative to white workers *viz.* economic status has remained quite stable: the continued presence of an underpaid black work force has made the continued exploitation of all workers easier.¹⁶

Students are likely to learn that World War I was a "war to make the world safe for democracy," that the United States did all in its power to remain neutral and to resist entering the war, and that entry was forced upon the nation for political reasons. They are unlikely to learn that World War I was a fairly simple extension of the commercial purposes of the Spanish-American War, and that that earlier war was not fought to free the hemisphere of colonialism (since the United States promptly recolonized the hemisphere), but, as Senator Thurston of Nebraska said: "War with Spain would increase the business and earnings of every American railroad, it would increase the output of every American factory, it would stimulate every branch of industry and commerce."¹⁷ And while Wilson was preaching neutrality, J. P. Morgan was investing millions in the war to make the world safe for democracy. As Wilson, himself, said when that war was over: "Is there any man here or woman—let me say is there any child—who does not know that the seed of war in the modern world is industrial and commercial rivalry? This was a commercial and industrial war."¹⁸

Perhaps if history were portrayed as the inescapable temporal dimension of life, with all its connections and constant themes, its complexities and contradictions might make sense. But for history teachers to suggest that such constant themes do not exist, that history is merely a series of episodes or problems, great crusades and isolated incidents, is to deny the historical nature of life. It is to deprive

¹³Jackson Turner Main, *The Social Structure of Revolutionary America*, p. 113.

¹⁴*Ibid.*, p. 112-113, 66.

¹⁵Richard O. Boyer and Herbert M. Morais, *Labor's Untold Story*, p. 13-14.

¹⁶*Ibid.*, p. 243-244.

¹⁷*Ibid.*, p. 137.

¹⁸*Ibid.*, p. 193.

the student of a meaningful place in history. It also has the effect of promoting among students increased individual competitiveness. For if there is no historical continuity, there can be no motive force for the unity of people. In describing a strike at General Motors in 1936, Boyer and Morais write:

"It was as if the thousands on the singing picket lines somehow knew of the nineteen executed union miners of 1877, of the framing and hanging of Parsons and the other fighters for the eight-hour day, of the imprisonment of Debs, of the long travail of Haywood, of the endless discrimination against Negroes, women, the foreign-born, and unskilled, of the thousands of strikers beaten and arrested, framed and slain, in all the lost strikes of long ago. *They had a sense of history* in that all felt strongly that the time of long defeat was coming to an end."¹⁹

It is this sense of history that gives people strength, and it is just this sense of history which most students cannot gain from the study of history.

The myth of the great leader

The myth of the benevolence of leaders is fostered by concentrating historical study on them. Most history books devote considerable space to their lives and actions, and some authors have attempted to encapsulate history in a biographical description of leaders.

Must students learn that Andrew Jackson's presidency was devoted to expanding the economic and political power of the common man. They are not likely to learn that while Jackson's policies (and his inability to understand the complexities of banking and currency) did result in the destruction of the Bank of the United States, they had the primary effect of causing "a shift of the money market from Chestnut Street to Wall Street [as well as] the inflation, the speculation, and the various monetary evils which, with a persistent agrarian bias, he blamed on banks and paper money."²⁰

Students commonly learn that the country's economic strength and industrial development of the 19th century are attributable to the captains of industry, the so-called Robber Barons. They are not likely to learn that several of the Robber Barons got their start by evading the Civil War draft and defrauding the government on war material contracts.²¹ They are not

likely to learn very much about the men and women who labored for the captains of industry, the workers who built the industrial system with their sweat and blood. The innovative genius of Henry Ford is a popular topic of history books. Less popular is a description of the march on the Dearborn, Mich., plant by some of the 85,000 unemployed Ford workers in 1932—a march in which Ford employees and Dearborn police fired into the crowd, killing three and wounding 60.²²

The concentration of historical study on leaders makes the point, at least implicitly, that where goodness is to be found it is among the great and powerful. The corollary, of course, is that the common man is not important. But a case can be made for a study of history which reverses this emphasis and concentrates on the lives of the masses. The concentration on leaders is dangerous not only because it distorts the common man's view of his own place in history, but also because it breeds an often unwarranted belief in the beneficence of leaders. The poet Bertolt Brecht has summarized the problem:

Who built the seven towers of Thebes?
The books are filled with names of kings.
Was it kings who hauled the craggy blocks of stone?...
In the evening when the Chinese wall was finished
Where did the masses go? ...

Young Alexander plundered India.
He alone?
Caesar beat the Gauls.
Was there not even a cook in his army?
Phillip of Spain wept as his fleet
Was sunk and destroyed. Were there no other tears?
Frederick the Great triumphed in the Seven
Years War. Who
Triumphed with him?...

Every ten years a great man,
Who paid the piper?²³

The teacher and the search for truth

I have attempted to indicate some critical connections between what appear to be unhealthy civic attitudes and the way students learn history. It seems that there is among Americans about to celebrate their 200th birthday an almost universal willingness to accept historical myths passed off as objective truth and to defer to a variety of authorities—in politics, business, education, history. If it is correct to assume that "the truth shall make you free," or at least put you on the path to

¹⁹*Ibid.*, p. 291 [emphasis added].

²⁰Bray Hammond, "The Jacksonians, 1829-1841," *The American Past, Volume I*, Sidney Fine and Gerald S. Brown (eds.), p. 434.

²¹Matthew Josephson, *The Robber Barons*, Chapter 3.

²²Boyer and Morais, *op. cit.*, p. 265-266.

²³Bertolt Brecht, "A Worker Reads History," *Selected Poems*, Bertolt Brecht and H. R. Hays (eds.).

freedom, it is important to search for truth rather than accept myths.

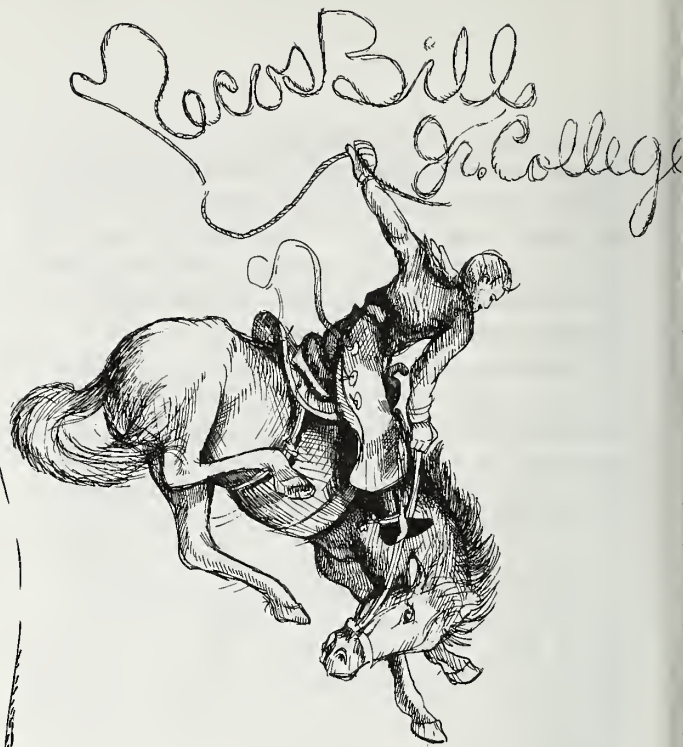
Teachers can, or at least should be able to, make some contribution to this search for truth. History teachers should be able to help students see their connections with the past—and the future. But this cannot be done if we rely on teaching about philosophical concepts²⁴ rather than actual events and the connections which render such events intelligible, for such reliance reinforces the myths of equality and equal opportunity which exploit most students. This cannot be done if we rely on teaching history as unrelated episodes or themes, rather than as a continuum, for such reliance denies the historical nature of man and mocks the connections between people and generations. This cannot be done if we rely on teaching the biographies of national leaders in lieu of investigating the lives of common people, for such reliance cuts most students off from any role in history, while breeding an unwarranted deference to authority.

In January of 1972, I asked students in a community college history class a final examination question dealing with individual perceptions of their places in history. I saved one answer, for it encapsulates the problems I have tried to raise here:

"If I were in a different curriculum, I could say that history meant more to me, but a secretary really has no real use for history unless she's working at a historical museum or something like that. For me, history is useless unless it directly has an effect on me or my family. I don't belong in U.S. history..... If I could feel like a part of the historical process then I would see easily the importance of history, but this age isn't like that. I am a social security number in this country, one of millions — who really gives a damn? History isn't mine—it belongs to the guy who wrote the book and the people that lived in it, but even most of them, according to any text book, were unimportant, like me. . . .
". . . We feel separate from what we study in history so we can't place ourselves into it . . . A lot of our old myths have broken down, and we are lost.
"...There is no triumph of eternity over time *now*. We have no historical tradition and we are all unimportant."

Responding to this student should be challenge enough for all of us. Her words reveal the troubled aspect of our national character that the White Owl Bicentennial Cigar Box attempts to conceal. ❀

²⁴My use of the term "concepts" throughout this paper is to avoid any suggestion that historical study ought not to be *theoretically* based. On the contrary, theory which derives from and relates back to actual experience is essential if any study of history is to yield understanding.



The tremendous growth in community colleges throughout the United States has focused attention on these modern-day churches of postsecondary salvation. A strange term for a college? Perhaps, but the commitment of these institutions to a democratic form of higher education leaves one with no less an appropriate title.

There was a time when it was thought that higher education was not for the many, but the community colleges have changed all that. And in the forefront of the movement a small, humble institution, situated in the plains of West Texas, has become a leader — its name now synonymous with innovation and comprehensiveness. Pecos Bill Community College, in Lois, Texas, was formed only seven years ago when the five trailers of Dr. William Scanlon's Educational Enterprises were formed into a circle on the outskirts of this small community and Dr. Scanlon himself stepped from the trailer, sniffed the air (a gas leak was forming at the time), and said "It is good."

Pecos Bill is a college without walls. In fact, it is also without floors, ceilings, windows, and parking lots. The school is committed to innovative educational practice and will implement any program, at any time, for any reason—the ultimate in innovation. Though by no means a school oriented toward athletics, it has managed to support a fine Roller Derby team and each year someone from Passaic, N.J., is invited to occupy the Joanie Weston Chair of Physics.

Many ask how such an institution has succeeded where so many have failed. The answer,

pecos bill: a church of postsecondary salvation

GEORGE J. WILKERSON

Dean of Instructional Development and Support Services
Austin Community College, Austin, Texas

quite simply, is leadership. Dr. Scanlon has initiated policies which have proven to support and stimulate the development of this truly unique educational institution. Many have heard and read of the West Texas Junior College teacher draft, and the fame of Graphotherapy, (P.B.C.C.'s approach to English Composition) is widespread; but the ultimate creation is the brainchild of Dr. Scanlon and has provided what may be the final solution to the whole question of Remedialdevelopmentalcompensatorypre-vocationalbasic Studies. Scanlon looked at the situation with a fresh view. "So," he thought, "it appears to be impossible to raise the academic level of unprepared community college students. Many have tried, but no success is yet recorded. No one knows how to do it. But look around you," he continued, "and the evidence is clear. Though we cannot do much to help the slow learner, there is a mound of proof that we know how to impede the fast one. We have dealt with the wrong group. Rather than try to raise the abilities of the poorer students, we simply need to impede the abilities of the better ones."

And that is what he did. Pecos Bill was the first school in the country to incorporate the High Achiever Remedial Approach into the curriculum. The usual tests were administered and the "good" students were placed in special classes. Instructors mumbled, gave exams that bore little resemblance to what they said or what was in the text, and generally disregarded students. The universities had set the standard

here long ago. The success of the experiment was nearly complete. (Strangely enough, some students still excelled and current studies are being conducted to see why.)

A very popular program at Pecos Bill is the Associate Degree in Faith Healing. All credits transfer to Oral Roberts University, but those students who terminate after two years are only allowed to lay on one hand. Rather than the traditional sheepskin, graduates of the program are each presented with a brightly painted, horse-drawn wagon; 10 empty Mason jars; and a dog that drinks and performs summersaults.

Another program established by the college in response to the community's needs is Porno-Shop Management. Students are taught the fine art of surreptitious sales and receive intensive training in the lesser-known details of the First Amendment.

Finally, a most recent addition to the list of offerings, Massage Parlour Technology—or as Dr. Wombat, professor of English literature, is fond of saying, "there's the rub"—has proven to be very popular. The income from the operation of the lab has proven sufficient to support the salaries of all of the full-time faculty and a few part-timers as well.

What lies in the future? Only William Scanlon knows, and he is currently secure in his laboratory in Lois. The eyes and ears of community colleges throughout the US wait patiently for the next development, the next innovation. That's what higher education is all about . . . isn't it?

the community college



ARTHUR M. COHEN

Professor of Higher Education
University of California, Los Angeles
Director, ERIC Clearinghouse for Junior Colleges

Anniversaries are a good time for catching up on events, a time for reflecting on both history and the future. The Bicentennial has yielded many examples of both types of reflection. But both are inaccurate. History is colored by faulty memory and selective reminiscing while prognostications are influenced by wishes more than by genuine appraisal of trends.

We who reflect on higher education are subject to the vagaries of the process. Our own pundits speculate on the university. Why did it arise when it did? What does it do? As a graduate training institution, the university is just 100 years old. Beginning as a housing for researchers its mission was ostensibly to discover knowledge and to prepare people to conduct further research in the academic disciplines. Already it has undergone several fundamental changes resulting in its current form as a conglomerate of professional schools with a primary mission of training people for jobs requiring high-level skills. What further changes are imminent? Interpretive answers are frequently seen.

The two-year college has its own coterie of scholars who reflect on its origins and chron-

icle its metamorphosis. Beginning as a lower-division school offering the first two years of traditional college-level studies, the college later added occupational and adult education, guidance activities, and community services. Its patterns reflect the broadening of higher education in the 20th century. It matriculates students across the entire age range of the population; it allows all to enter regardless of previous academic success; and it offers certificate programs which ever-increasingly compress the liberal arts. Where is it going?

The future of the community college

With full awareness of my own tendency to allow hope to father expectations, I offer my own assessment of the community college's future. It is not difficult for me to speculate on these institutions 25 years from now. Events move slowly in educational institutions and the community colleges of the year 2000 will not be much different from those of today. Many of today's personnel will still be in the institution 25 years hence, maintaining their current conception of what constitutes a proper college education, lining up as they do now on the side of more or less occupational training, more or less liberal or general education. We do not face a brave new world but an accommodation to existing forms of governance, funding, and instruction.



at the millenium

The number of colleges will change, although not as markedly as in recent decades. The pattern of institutional development points toward their expanding within each state until it includes a college within reasonable daily commuting distance of nearly every resident. When a state reaches this saturated stage, new colleges are opened only when shifts in the population occur. Several have already reached this level of maturity: Washington, Florida, California, Michigan, Illinois, Ohio, and New York. If the number of colleges in all states expands to a comparable relationship with area and population, the nation will top out at approximately 1400 institutions, or about 200 more than are now in operation. (This leveling of growth is predicated on the assumption that a sizeable proportion of the private junior colleges will merge or close. These institutions have displayed no growth in the past 15 years and many of them will be forced to go public or to effect liaisons with senior institutions.)

The numbers could change drastically if the definition of "community college" is modified to include a variety of adult schools, technical institutes, and occupational training centers not now within its scope. There is some indication that this is happening—witness the recent changes in the title of the directory published by the American Association of Community and Junior Colleges: from *Junior Col-*

lege Directory (pre-1972) to *Community and Junior College Directory* (1973-1974) to *Community, Junior, and Technical College Directory* (1975). If even more institutional types

“The community colleges
will spin off certain
practices — in particular,
recreational and
cultural activities.”

are brought in under the rubric, the projected figure of 1400 might easily be doubled. But definitional modification should not be confused with typical expansion.

Patterns of college organization

All colleges in all states will not take the same form. There are now—there have always been—differences in curriculum emphasis. Where opportunities for postsecondary education in traditional colleges are high—such as in Connecticut, Pennsylvania, Ohio, and Massachusetts—the two-year colleges may well accommodate themselves to a curriculum of

occupational offerings along with remedial studies and college parallel courses for students who are not admissible to the senior institutions or who choose to stay at home and go to the local college.

Nor will organizational forms change much. The colleges now fall into four main organiza-

“The colleges will not be managed by amateurs.”

tional types: private, independent, or church-related; two-year branch campuses of senior institutions; colleges founded by local school districts and supported with some assistance from the state; and state-level-managed colleges. The pattern of organization in the year 2000 will follow these lines with emphasis on the institutions governed at the local level and supported with state funds. Although funds will be distributed more equitably among districts in each state, a corresponding trend toward state-level control and management will not perforce develop. Colleges whose curriculums and student bodies reflect the population and tendencies of the residents of their districts will remain the dominant type. The current tendency toward localism and the acceptance of diversity and plurality in populations will sustain a network of colleges funded in common pattern but each with its own particular characteristics. However, without vigorous effort by local leaders to maintain their colleges' distinctiveness and responsiveness, the tendency toward imitation that propels institutions toward commonality will take hold. Here they will re-create the history of the secondary schools, becoming distressingly similar certifying agencies and custodial institutions.

The impetus for diversity depends also on student interests. If people are disinclined to study in a certain field, no amount of fiscal intervention in equipment and laboratories will change their thinking; the example offered by foreign language study in recent years is instructive. If they prefer backpacking, scuba diving, and trim 'n slim, no number of throw-

out-the-ball physical education instructors can persuade them to participate in team sports.

Institutional governance will reveal several changes. Local governing boards will operate much as they do now but management will be a process of accommodation among contending forces. The last vestiges of paternalism will have disappeared under the press of employee-bargaining units. A corps of functionaries and bureaucrats will have taken its place alongside the professional educators because state- and federal-level demands for data and information used in cost accounting will have become even greater than they are at present. The colleges will not be managed by amateurs; the lower schools evidence the difficulties of an institution's reverting to the citizenry once it has come under the management of professionals. “Community control” will make few inroads.

Education as life-long learning

It is likely that by the year 2000 higher education as manpower training will be seen as a delusion. The community colleges have already taken a lead in the transformation of education from manpower training to life-long learning through their open admissions, low tuition, and provisions for continual enrollment. And the fiction that education can solve problems of unemployment has already been exposed—the state of economy, not trained manpower, controls the job market. Even though occupational training will continue in the community colleges, it will more likely take the form of cooperative work-experience.

In the next quarter-century the community colleges will repeatedly effect liaisons with the proprietary schools that offer various types of occupational and technical training. Occupational training centers will continue to provide many educational services but students will receive credit from the community colleges. A precedent for this type of cooperative relationship between institutions may be found as long ago as the 19th century when the universities widened their umbrella to include art and architectural ateliers and scientific institutes which eventually became part of the broader university itself.

In order to avoid slipping out from under the tent of higher education that they so laboriously entered during the early part of the century, the community colleges will spin

off certain practices—in particular, recreational and cultural activities. They will retain their pre-eminence in adult basic education and college-parallel courses, adding high-level technical programs to their occupational offerings. Expansion into occupational training that is properly the responsibility of unions and industrial enterprises will have ceased. Much of the lower-order occupational training, such as for the construction trades and food services, will revert to apprenticeships sanctioned by the unions for which college credits are offered.

This is not to say that curriculum will become more homogeneous and well defined. Even now the distinctions among curriculum patterns are not clear and what passes for “community services” in one institution is “adult education” in another; an “occupational” program in one college is “college-parallel” in another if the senior institution in its area will accept courses in the program for undergraduate credit. The most distinctive trend in curriculum now is that the holistic graded

training have not borne fruit and the years between now and 2000 will see an increasing split between the two, at least from the standpoint of the formal curriculum. The liberal arts will be studied for their own sake with students enrolling in courses that fit their own interests in literature, cinema, and art.

A form of college not yet seen will develop around the idea of community services. Many colleges now have more hobby courses and adult enrichment activities than either traditional college programs or occupational training sequences. By the year 2000 we may well see a split, with entire institutions created and maintained solely to provide these types of activities for people in their districts. Call it adult education, life-long learning, education for leisure-time pursuits, or by any other appellation, here is where postsecondary education will demonstrate a reversion to one of its original purposes: the pursuit of knowledge for its own sake.

In sum, curriculum will be varied between

“A form of college not yet seen will
develop around the idea of community services.”

sequence that presumes to provide its graduates with a distinctive garb is becoming progressively weaker, falling under the onslaught of mass higher education. In its place are short courses for personal interest and modular programs that train for specific tasks. The graded curriculum will not die easily—certification requirements will bolster it in technical and professional programs—but it will be severely diminished.

College-parallel programs may well re-form around ad hoc, short, flexible current-interest courses. Today, for example, where the humanities are strong they are centered on courses in film appreciation rather than the study of literature; the social sciences, on consumerism rather than on traditional disciplinary studies. This is in fact the beginning of a merger of the liberal arts with leisure-time pursuits, a reversion to the origins of liberal arts. Efforts to merge general education with occupational

states and in many cases, within states. Community college curriculums may be based on the traditional comprehensive model which sees the same institution offering occupational programs along with college-parallel courses. However, a growing number of colleges even now offer occupational training almost exclusively with the humanities and social and natural sciences diminished almost to the point of extinction. This split will be accentuated, and in some states the postsecondary occupational training center will serve as the model for their community colleges. Cooperative training with industrial establishments will be a feature of these institutions.

These variations in curricular emphasis will not invariably follow particular organizational or governance patterns. Although the private colleges, for example, typically sustain liberal arts and college-parallel curriculums, many of them offer current-interest courses of a type

that would qualify as community service in the public institutions. In keeping with their traditions, many of them may turn to providing the finishing-school type of educational services that the public colleges cannot well offer because of their nonresidential character.

In coming years the tendency toward awarding credit for experience will subside because the colleges will not surrender their trump card—the degree—without adequate remuneration. However the United States is and

“The associate degree will have been severely deflated...”

will remain a credential society; thus an institution that sanctions learning wherever achieved will be needed. Other agencies will certainly arise to certify people for learning attained through self-study. And although the value of the associate degree will have been severely deflated—even as the high-school diploma is deflated today—there will still be need for job certification.

The biggest problem for the community colleges in coming years will not be how to award credit for learning attained elsewhere but how to resolve jurisdictional disputes between themselves and the public schools' adult education divisions and university extension centers that even now offer similar curriculums. A view of the community as a whole as the proper target of college concern would allow the community colleges to transcend both the secondary schools and the universities from which they sprang. But this will probably not come about because of the intensely modified perceptions of education that it requires and because of the competitive nature of institutions. Then, too, funding follows institutional, not educational, channels.

Towards a new model: from governance to management

By the year 2000 the model of the college

governed by its faculty members will have disappeared with the nonacademic manager becoming an even more prominent figure in institutional life than he is at present. Instructors' roles will be specialized with people doing different types of teaching tasks, less house-keeping. The specializations will include people who will operate through reproducible media only, those who serve as tutors spread throughout the community, those who act as managers of a corps of aides. And, as the competition from other media becomes ever stronger even as the ability of the institution to command student attendance as a rite of passage becomes weaker, teaching will be seen as a combination of instruction and entertainment. Thus the role of the teacher may take any of several forms: the full-time faculty member performing all tasks within an institution that is managed by nonacademic personnel (the high-school model); the full-time highly paid program head or laboratory manager working with a corps of hourly rate instructors and laboratory technicians; the 40-hours-a-week teacher in a graded occupational curriculum; and the part-time instructor of continuing education and/or entertainment courses that ebb and flow in accordance with demand.

Institutional forms change even while their outer appearances remain constant. The most advanced community colleges of the year 2000 will include combinations of many forms now seen. The community that would support a college as an ubiquitous educational enterprise must accept satellite centers as well as a campus, short courses as well as graded curriculums, teacher-tutors as well as professors, open-circuit programs as well as classrooms. And the people who would work within such institutions must be able to adopt specialized roles while maintaining a vision of the whole. Given both professional and lay personnel who can perceive the value of an educational enterprise so diverse in its goals and methods, patterns of support will emerge. But reversion to this type of vision will not come easily. The educators must make it happen through leadership in the broadest sense of their calling.

The year 2000 is a true millenium but the form taken by the community colleges of that era will not be millennial. May they solve even a few more of the problems of community education. They have done well to date. Much remains to be done.



creating america's third century: a challenge

Being a personal essay based on the writings
and speakings of Robert Theobald, Futurologist

ROBERT J. BATSON

Professor of Administration
Sangamon State University

This essay had its origins in Seattle in April, 1975, at the annual meeting of the American Association of Community and Junior Colleges. The keynote address, "Creating America's Third Century," was delivered by the futurologist Robert Theobald.

At the close of his address he invited interested persons to meet with him throughout the convention. About two dozen members of the community college movement responded and spent approximately 20 hours together planning a grass-roots movement aimed at involving the community colleges in a fundamental re-examination of the conditions for survival of the United States in its Third Century. A steering committee — of which this author is a member—was created and workshops were held during the summer of 1975 at Monterrey, Oklahoma City, and Parkersburg, W. Va. I attended the Oklahoma City meeting.

Throughout these meetings—and frequently in the publications on which this essay reports—Theobald repeated the following 1969 warning by U Thant, then secretary general of the United Nations:

"I do not wish to seem over-dramatic, but I can only conclude from the information that is available to me as Secretary-General that the members of the United Nations have perhaps ten years left in which to subordinate their ancient quarrels and launch a

global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to development efforts. If such a global partnership is not forged within the next decade, then I very much fear that the problems I have mentioned will have reached such staggering proportions that they will be beyond our capacity to control."

*See the bibliography at the end of this article.

Theobald believes that—although the hour is late—our situation is not hopeless and that we must learn to live "beyond despair"¹ if we are to respond adequately to the U Thant manifesto.

As I was listening to Bob repeat this message at Oklahoma City, I suddenly had a feeling of *deja vu*. Perhaps I should say *deja entendu*, for slowly the voice of Ambassador Adlai Stevenson came into my consciousness and slowly I was able to recreate the following:

"The dogmas of the quiet past are inadequate to the stormy present."

"The occasion is piled high with difficulty and we must rise with the occasion. As our occasion is new, so must our answer be new."

"We must disenthral ourselves and then we can save our country."

1. The title of Theobald's latest work to be published this spring by Swallow Press, Chicago. The author was unable to obtain advance proofs to utilize in this essay.



Those are the words of Abraham Lincoln in his Second Annual Message to Congress in 1862. The ambassador had narrated this as well as other quotes in a recording of Aaron Copland's *A Lincoln Portrait* accompanied by Leonard Bernstein and the New York Philharmonic.

This essay asks whether we can disenthral ourselves of our own dogmas and "save our country."

Alternative views of the future

Mankind has long been concerned with the future: the *Bible's Heaven*, Orwell's *1984*, Bellamy's *Looking Backward*, Kubrick's *2001*, of course, merely introduce a long list. Daniel Bell claims there is no such thing as "the future" but only the future of *something*. This essay is mainly concerned with the future of the United States in its third century. Yet I do not mean to be so nationalistic or ethnocentric as that suggests. The ideas dealt with here are immediately pertinent to the entire industrialized world and that world is in turn challenged to place a major emphasis in its own future on the problems of the future of the Third World.

Because this essay-review takes off from Robert Theobald it will consider his typology of futurologists as a good working ideal construct (as Max Weber conceived an ideal construct or model). He posits three types: extrapolators (some positive, some negative), romantics, and system thinkers. Theobald explains:

"Extrapolators believe that the future is determined and that it cannot be affected by man's efforts—he is caught up in forces which are out of his control. They talk about more, bigger, larger, etc.

"Positive extrapolators see the developments in store for man as generally valuable although they admit that there are some disadvantages to the developments that can be foreseen. They chronicle the

probable developments by writing in academic styles and they are hostile to popularizations, to movement of communication outside professional structures. They see the expert as critical to the future and worry about how sufficient experts are to be created to meet the needs of the culture.

"Negative extrapolators believe that the developments which are inevitable are intolerable. They believe that they therefore have a right to do anything they can to disrupt these developments and to prevent them from occurring. They do not believe that the developments can be stopped unless there is a total breakdown in the culture. They hope that such a breakdown will lead to the creation of a new culture although the means by which this new culture will come about are not specified. Negative extrapolators see their main hope in terms of publicity. They act in ways which attract the media—street demonstrations, violence, etc. The media, which also act on an extrapolator model, are attracted to the negative extrapolators and give them far more coverage than their numbers would justify.

"Romantics believe that change will take place regardless of the actions of individuals and that a new world view or consciousness is coming into existence. They concentrate on creating new life-styles and believe that the creation of these life-styles will change the system. They see no reason to engage in political activity for the system will be changed without actions specifically designed for this purpose. It is sufficient to act humanely — the rest will follow automatically.

"System thinkers agree that a new world view is necessary for the survival of the world and they too believe that it is in the process of coming into existence. They are primarily interested in helping people to understand the new consciousness they are developing and also in discovering how to manage a highly complex technological society when the bureaucratic patterns now being used cease to operate effectively.

"There is no easy way to capsule the basic views of this . . . group except to state that they are interested in the ability to communicate rather than the power to command . . . They are interested in creating a world in which each individual makes his own decisions about his own future and the communications facilities are available to mesh individuals' disparate goals into an over-all pattern for 'spaceship earth.'"

Although he recognizes fundamental differences in content between the extrapolators and the romantics, Theobald believes that these groups have a shared assumption that mankind has no role of any importance in determining the direction of the future. In short, extrapolators and romantics are all determinists. By contrast, Theobald suggests that systemists are believers in free will—in sum, that mankind can have a major role of importance in determining its future.

Theobald asserts that American money policy is under the influence of positive extrapolators and they believe growth can be restored,

inflation can be controlled, and we can continue to consume at ever-increasing levels.

By contrast energy policy is developed by negative extrapolists who ask us to consume less energy so we won't have to change much else. In any case, they believe we can become self-sufficient in energy by 1980—or is it 1990—or maybe 2001?

Theobald says the result is that we are being urged to buy more cars and to consume less energy. I suggest that Theobald would agree that this is a variation on the child's game of trying to rub one's belly and pat one's head at the same time.

Industrial era to communications era and cultural lag

The history of mankind is a history of epochal change. Indeed some of the greatest histories recount these changes. Arnold Toynbee's *A Study of History*, Edward Gibbon's *Decline and Fall of the Roman Empire*, and the writing of Robert Palmer on the French Revolution come immediately to mind.

I dare say few of us can really cope with the grandeur of Toynbee's sweeping analysis. We probably must simplify at the obvious danger of oversimplification. Theobald simplifies (too much, I think) the great historical changes into this model:

1. The change from the nomadic life of hunting and gathering to the agricultural era.
2. The change from the agricultural to the industrial era.
3. The present change from the industrial era to the "communication" era.

I would add at least one era between the agricultural and industrial eras: the commercial era. It was associated with the growth of villages, then larger and larger urban places.

These changes are never easy and someone always suffers. Frequently such changes have been associated with the downfall of great civilizations.

It is one of the great tragedies of historical changes that they were little understood or studied at the time they occurred. Indeed they were resisted. They were sabotaged. (Remember that the word sabotage developed because French-speaking workers threw their wooden shoes—*sabots*—into the new machines of the industrial age.)

One of the reasons for the great personal

tragedies of epochal change is that the change unleashes forces which violate fundamental cultural values. Most people caught up in these forces have not recognized either the nature of the historical changes nor the reasons why this involved changes in their value systems.

One of the reasons why cultural change is so hard to assimilate is that most people don't know they have a culture—let alone that other persons have different culture and values. We wear our culture like we wear our clothes—the analogy is indeed apt for the way we wear our clothes is indeed a part of our culture.

"I don't eat woolly worms; who could eat woolly worms?"

"My place in society is determined by my job; anyone who doesn't have a job has no legitimate place in society."

Without mentioning Lewis Carroll, Theobald suggests that the move from industrial to the communications era is like moving through "the mirror." Just like Alice, we are going to find that our assumptions about reality and our behavior based on those assumptions must undergo fundamental change. To survive in the communications era we are going—like the Queen in *Through the Looking-Glass*—to have to come to believe "impossible things".

"I can't believe *that!*" said Alice. "Can't you?"



the Queen said in a pitying tone. "Try again: draw a long breath, and shut your eyes." Alice laughed. "There is no use trying," she said, "one *can't* believe impossible things." I daresay you haven't had much practice," said the Queen. "When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

Cultural change occurs whether we will it or not and the "impossible thought" becomes "possible" then "desirable" then "orthodox" and ultimately outmoded by new impossible thoughts. There is good reason to question whether cultural change can be "directed" except by totalitarian methods.

Can America make the cultural transition and survive? Most Americans not only probably believe that it will but that it is subversive even to raise the question. Yet consider the view expressed in an editorial in the June, 1970, issue of *Fortune* as quoted by Theobald:

"For the first time, it is no longer possible to take for granted that the US will somehow survive the crisis that grips it. The land itself will survive, of course, along with the machines and the people—or most of them. But no nation is merely, or mainly, an aggregate of its geography, its material assets, and its warm bodies. At the core of the US, conferring identity, cohesion, and vitality stands a Proposition: freemen, despite differences of status, belief, and interest, can govern themselves. Upon the survival of that Proposition, confirmed by eight generations of superb achievement, depends any worth-while future that an entity called the United States might have. And it is that Proposition—amazingly—which in the spring of 1970 has come to be at stake."

Throughout Theobald's writing there is the assertion that the communications era will require a restructuring and rethinking of our value system. And that observation takes us to an examination of the value system of the industrial era as he sees it as contrasted to the necessary "impossible thoughts" which may be required in the communications era.

Values for the communications era

The new era which Theobald calls the communication era has been called by other adjectives. Theobald himself, early on, used Norbert Weiner's word "cybernetic." Daniel Bell used "post-industrial," although he has written he could just as easily have used one of the following adjectives: knowledge, information, professional.

Like many charismatic persons—and Robert Theobald is one of the most exciting intellectuals I have had the pleasure to match

wits with—he appears to lack the discipline to organize a coherent, internally consistent, and complete theoretical statement of his views of the communication era.

In any case it is just as well because there is danger that his presentation of a formal theory might stultify rather than illuminate. In any case his views are dynamic and the vision he has of the future of American society is yet seen through misty glass. It is just as well, perhaps, that someone else should try to capture what seems to be the essence of his thinking.

And I have *had* to do this in order to organize a course at Sangamon State University with the title "Creating America's Third Century" and to explore a project in Sangamon County to identify the implications for this community on the basic assumptions of Theobald and of this writer.

For my own guidance—as sort of an intellectual road map—I have developed the accompanying matrix. This is presented as a "first approximation" of a systematic statement of the contrasting values of the industrial and communications eras.

I have tried to utilize concepts found in Theobald's writings or speakings wherever possible.

He does not always supply antonyms for his adjectives and I have perforce provided them. In other cases for simplification I have had to choose between several synonyms he has used in various places.

Many of the cells in this matrix are accompanied by terms Theobald uses in their ordinary sense. It appears necessary to comment only on concepts which either are not widely known *per se* or which Theobald uses in his own special sense. These references are by number, which corresponds with those Matrix.

1. The communications era demands a win-win system. The industrial era is typified by either/or situations. In these when someone wins it must be at the loss of someone else. We must come customarily to explore alternatives in which both parties can win.

Let me cite a recent personal vignette to illustrate. The class to which I alluded a few paragraphs ago meets once a month for a five-session weekend. I proposed that we have two theory and three application sessions each weekend. This posed no win-lose problem for anyone. So I proposed that *either* each of the

MATRIX OF VALUES IN THE INDUSTRIAL AND COMMUNICATIONS ERAS

Concept	Industrial Era	Communications Era
1. Name of the Game	Win-Lose	Win-Win
2. View of Persons in Organization	Theory X*	Theory Y*
3. Work Ethic	Carrot and Stick	Hierarchy of Needs
4. Measure of Success	Protestant Ethic	Self-Actualization
	More is Better	Sufficient Resources for Self-Actualization
5. Human Orientation	Economic Man	Social Man*
6. Base of Fundamental Social Values	Masculine, i.e., power, competition, strength, form	Feminine, i.e., empathy, cooperation, intuition process
7. Selected Social Values	Dishonesty, Irresponsibility, Arrogance, Hate	Honesty, Responsibility, Humility, Love
8. Organization	Bureaucracy	Changing Temporary Systems*
9. Emphasis in Making Changes	Solving Problems	Decision-Making Process
10. Authority	Structural, i.e., hierarchical	Sapiential, i.e., based on wisdom
11. Chief Metaphor	Machine	Electronic Media
12. Thinking Pattern	Linear	Systemic
13. Nature of Truth	Objective	Subjective
14. Locus of Decision-Making	Centralized	Decentralized
15. Economic Goal	Full Employment	Basic Economic Security
16. Consumption	Excess	Abundance, i.e., enough for self-actualization
17. Ability to Provide Abundance	Malthusian Pessimism*	Scientific Manifest Destiny*
18. Place in Society	Based on Job	Based on Contribution to Society
19. Family	Nuclear	Post-Nuclear*
20. Sexual Roles	Differentiation	Social Androgyny*
21. Education Value System	Preparation for Life to Age 22-24	Life-long education:
	Linear Structural Authority	Systemic
	Theory X	Sapiential
	Training	Authority
	Learning Facts	Theory Y
		Education
		Learning Processes for Decision-Making
22. Individual Rights	Equality	Diversity
23. Value Structure	Monistic Homogeneities	Pluralistic
		Heterogeneities

NOTE: Robert Theobald should not be held responsible for the values marked (*). They are the responsibility of the author who has tried to make the Matrix consistent with Theobaldian theory.

three task forces into which the class was divided (again no one felt a win-lose situation) take one weekend and be responsible for the application sessions *or* each task force take one session each weekend. I left the choice to the class. One task force preferred the first alternative and another almost unanimously preferred the second and the third task force was almost evenly split—which meant that the whole class was split. I immediately realized I had forced them into a win-lose mode. So alternatives were pursued. One—too complicated to report here—finally seemed to provide every member of the class with a sense of winning some of the values seen in their original preferences between alternatives one and two.

2. The communications era requires a new view of the nature of persons in organizations. Theobald relies again and again in his work on the concepts of Alfred Maslow. Maslow posits that the best organization is one based on self-actualization, which is the highest state in his “hierarchy of needs.” Theobald uses this theory to good effect for discussing the communications era, yet the nearest he seems to come to a conceptual framework of the alternative style of the industrial era is the following on B. F. Skinner:

“Man, Skinner says, is moved only by negative and positive sanctions—the whip and the carrot—and any measures that tend to remove the threat of the whip and the promise of the carrot would contribute to the collapse of society. In education this idea—structure was perpetrated through grades, degrees, fear of being kicked out of school, of not being able to get a job without a degree, and more recently by the threat of being drafted and sent to Viet Nam.”

Because I don’t find this dichotomy quite satisfying, I have substituted in the Matrix the Theory X-Theory Y dichotomy of Douglas MacGregor. I believe that the substitution is justified because MacGregor himself presented his theory in an essay which discusses Maslovian theory in laudatory terms.

According to MacGregor the following views are widely held and are the basic assumptions of Theory X:²

- a. People are naturally lazy, they shirk work.
- b. People are unambitious, are irresponsible, and like to be told what to do.
- c. People are selfish, with no interest in organizational needs.

2. “The Human Side of Enterprise,” *Leadership and Motivation, Essays of Douglas MacGregor*, Warren Bennis and Edgar Schein (eds.), Cambridge, MIT Press, 1966.

- d. People naturally resist change.

- e. People are “gullible, not very bright, the ready dupe(s) of the charlatan and the demagogue.”

MacGregor suggests a different set of assumptions for what he labels Theory Y:

“People are *not* by nature passive or resistant to organizational needs . . . The motivation, the potential for development, the capacity for assuming responsibility, the readiness to direct behavior toward organizational goals are all present in people. Management does not put them there.”

In general, then, MacGregor sees the person in antonymical terms to Theory X.

Turning to Maslow, the Theory Y assumptions are essentially identical with the top of his “hierarchy of needs” — they are essential for self-fulfillment or self-actualization.

8. A new form of organization is necessary to replace bureaucracy. This is perhaps one of the most difficult of the “impossible things” to dream up. I find it hard to identify any major activity of Industrial Era society which is not bureaucratized based on hierarchy close to Swift’s vision:

So, naturalists observe, a flea
Hath smaller fleas that on him prey;
And these have smaller fleas to bite ‘em,
And so proceed *ad infinitum*.
Thus every poet, in his kind,
Is bit by him that comes behind.



Substitute bureaucrat for poet and you may agree it is a classic definition of industrial age organization.

What is the appropriate vision of the orga-

nization of the future? Some have called for "adhorcracies."

Perhaps Warren Bennis expresses it as well as anyone:

"Organizations of the future . . . will have some unique characteristics. They will be adaptive, rapidly changing *temporary systems*, organized around problems to be solved by groups of relative strangers with diverse professional skills. The groups will be arranged on organic rather than mechanical models; they will evolve in response to problems rather than to programmed expectations. People will be evaluated, not in a rigid vertical hierarchy according to rank and status, but flexibly, according to competence. Organizational charts will consist of project groups rather than stratified functional groups, as is now the case. Adaptive, problem-solving, temporary systems of diverse specialists, linked together by coordinating executives in an organic flux—this is the organizational form that will gradually replace bureaucracy."³

Theobald believes that decisions are best made when there has been advance concern to develop a viable decision process. (I find this generally consistent with Bennis.) Waiting for a problem to solve doesn't work because we only tackle problems when they become crises. This is inherently a win-lose situation. "People can't 'give' anything for fear they might lose something." We must focus on process, not problems.

"Process means that we determine the progress of an individual or a community in terms of becoming more like its desired pattern. But the extent of movement is inherently unmeasurable both because it is impossible to define clearly what is the desired state of an individual or a community and also because the desired state changes continually. There is no point at which a stop can be put to the process and it can be argued that perfection has been achieved. Process involves uncertainty and risk; a goal-oriented culture essentially tries to eliminate uncertainty and risk although it can, of course, never succeed in doing so."

In organizational terms, Theobald prefers task forces to committees. Committees are based on structural authority, think linearly, and are problem-oriented. Task forces are sapiential, systemic, and process-oriented.

10. Authority should be based on wisdom not hierarchical authority. Very important to Theobald's differentiation between the industrial and communications eras is the distinction between structural and sapiential authority.

"Tom Paterson, a Scottish management consultant, has argued that there are two forms of authority: structural and sapiential. Structural authority is that which derives from one's position: one has the right to command because one holds a certain

rank of title. Those who use structural authority act as though the question 'Why' has no relevance. For them it is sufficient to reply, 'Because I say so.' Failure to obey results in force. This is held to be justified simply because there was a refusal to obey, however ridiculous the order may have been. A combination of forces is meeting to destroy the validity of structural authority. The most important of these is the growing inability to use force without negative results.

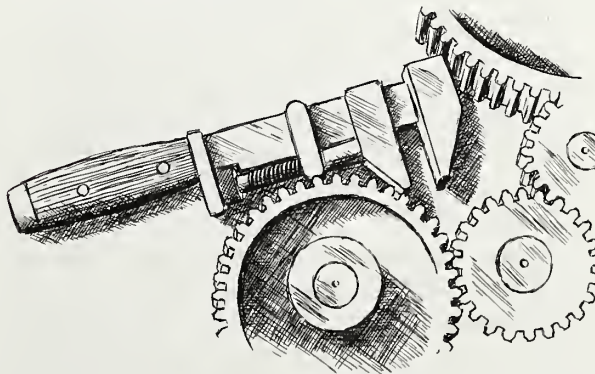
"It is not an exaggeration to state that the major cause of the present crisis is a universal movement away from the acceptance of structural authority. A substantial part of the highly visible revolt against the military is due to their unwillingness to explain their reasoning and their tendency to propagandize (to use a blunter Anglo-Saxon term: to lie) when caught in an untenable situation. Presidents of colleges, governors of states, and presidents of nations who try to use structural authority also find their credibility vanishing.

"We are so used to the idea of power being based on structural authority that we fear its end, for we suspect that chaos may result. But there is another form of authority which Tom Paterson calls 'sapiential.' This is authority based on knowledge and which emerges through true communication. Sapiential authority can, and will, justify its decisions: for those using it the proper response to the question 'Why' is an explanation of the reasoning which led to the decision and a modification of the decision if the reasoning ceases to be valid, either because of intelligent questioning or for other reasons."

In the industrial era "certain people are seen as capable of holding power. The orders they hand down . . . are *always* valid and must *always* be obeyed."

Theobald has believed for some time that the principle of structural authority has been decaying. He has become more certain, with countless others, since the horrors of Watergate were spread before an appalled republic.

Theobald reminds us that the ultimate meaning of the Nuremberg trials was that "a soldier should refuse to obey an order, *when on the basis of his own judgment*, he believes it to be unlawful."



The communications era will need a new metaphor to replace the machine metaphor of the industrial era. Just as the machine has

3. "Post-Bureaucratic Leadership," Warren G. Bennis (Editor), *American Bureaucracy*, Adine Publishing Co., 1970, p. 166.

been the cornerstone of the industrial, the entire society has come to think in machine terms:

Let's run this proposal through the mill.

The news media act as a conveyor belt for government propaganda.

Toss that idea into the hopper.

This thing runs like clockwork.

He's a big wheel.

You want to throw a monkey wrench into the works?

This machine thinking dominates all parts of society: education, religion, business, government, law, etc. It is so pervasive "that people forgot it was only a metaphor. Gradually people came to think of themselves and the world as a machine."

Theobald seems not to have developed the antonym to the machine metaphor. Trying to read his mind, I suggest that this metaphor will be electronic media. I haven't been able to develop a series of metaphorical statements to match those above. Dear reader: Will you help?

12. Systemic thinking must replace linear thinking. If I understand Robert correctly, he is saying that the basic assumption of linear thinking is the old saying that a straight line is the shortest distance between two points. Is it too much to suggest that this frequently becomes a very different proposition, namely that the straight line is the *best* distance between two points. And, of course, linear thinking is further reinforced if that straight line also appears to be the cheapest.

Theobald asserts when people think in the linear mode they decide "what they want to accomplish . . . and are not concerned either with the indirect or the long-term consequences of their actions."

"The linear thinking . . . required the setting of immediate goals: people then acted to achieve them regardless of the secondary and tertiary consequences of their actions. For instance, a chemical company might decide to market a new insecticide in order to increase its profit. Only too often negative evidence about the effect of the insecticide on human tissue and on the chemical/biological composition of the earth was ignored or suppressed because it would reduce or prevent sales and thus decrease profitability."

Linear thinking is illustrated by some of Theobald's examples: workers in a British birth-control-pill factory forced to wear space suits to protect them from the feminizing results from inhalation of female hormones, the paper industry scorning recycled paper because it is cheaper to use newly felled trees, the development of the Brazilian killer bee.

To which I would add the introduction of the walking catfish in Florida, the near destruction of the life cycle of the Everglades by the use of DDT to kill mosquitoes (whose larvae are an indispensable element in the life chain—mosquito, mosquito larvae, fish, birds, gar, alligator, mosquito).



I can personally think of no better personal observation of the difference between linear and systemic thinking than two road construction projects. In the thirties, when I was growing up in Central Illinois one of the great thrills was to drive a stretch of road which proceeded across more than 100 miles of the state with hardly a curve (Well, there *may* have been one or two!). Straight line—shortest—cheapest! The contrasting experience decades later was to drive the New York Thruway which had been designed expressly to maximize natural features and minimize dysfunctional consequences.

One of the best accounts in my current reading of the convergence of bureaucracy, structural authority, and linear decision-making is Robert Caro's *The Power Broker: Robert Moses and the Fall of New York*, (Vintage Books, 1975). Of the Moses highway construction and bridge-building program it can best be said that every mile of expressway, every new water crossing created greater and greater traffic problems which in turn created the justification for more expressways and bridges and so on *ad infinitum*.

Theobald says a systemic thinker is one who "perceives connections, interdependencies, and reciprocal relationships in the real world in which he lives." Systemic thinking has permitted University of Arizona scientists to create "an integrated system that provides power, water, and food."

"Waste heat from engine-driven electrical generators

is used to de-salt sea water. The resulting fresh water, in turn, is piped to vegetables planted within controlled-environment greenhouses of air-inflated plastic . . . Moisture losses from arid-area field-crops, by evaporation and transpiration, are enormous. In a sealed-in environment, that moisture is trapped . . . In addition to strawberries, 18 kinds of vegetables, grown in this manner, have been harvested directly from beach sand."

As a final comment it may be observed that the arrival of systemic thinking is overwhelmingly evidenced by the now almost universal requirement of an "impact statement" for every major construction project in the United States.

We must forget the Copernican notion of an objective world. We must recognize that there is no "truth." The search for, and defense of, the truth has occasioned some of the world's greatest atrocities. The Inquisition had many predecessors as it was to have many successors (e.g., the treatment in Tudor England of those who would not follow Henry VIII into the Protestant faith.).

The view that the world is subjective may also be subversive. But ultimately it is a humanizing idea. It suggests that the world can be seen from many perspectives, all equally valid. Remember the blind men and the elephant!

"If truth is objective and we disagree about the truth, one of us is wrong and we must fight. If we admit that truth is subjective, and we disagree, we can share our parts of the truth. We then have more of the truth than we had before and we jump from a win-lose to a win-win situation. . .

"When we accept the view that different people have different parts of the truth, compromise becomes possible. People can then talk *to* and *with* each other rather than *at* each other."

17. Mankind must abandon Malthusian Pessimism for the view that mankind has the ability to provide for all men. I have labeled this view Scientific Manifest Destiny and have real trouble with the idea.

The concept of Manifest Destiny underlies our knowledge of American history. Dating from about the time of the Mexican-American War, the idea spread that Americans could do anything that they set their minds to—come Hell, Highwater, Mexicans, Indians, the list is long! And, for better or worse that spirit provided the basis for the development of a sub-continent—at a price perhaps we are only coming to recognize.

From simple American expansionism the idea spread to many other fields. Let's consider only American foreign policy and the McCarthy era. Here, the concept was translated in effect into the belief that if Americans failed in any-

thing they wanted to do it was because of communists or perverts or both. At best linear thinking, at worst dysfunctional and tragic. The perversion of this concept drove almost all of our East Asia experts out of the State Department with tragic consequences for American foreign policy in Southeast Asia for more than two decades.

This may provide a warning to those who would expect Scientific Manifest Destiny to be a valid concept. Theobald tempers the idea that mankind has the ability to provide for all men and warns that mankind may be able to do *whatever it considers vital*, but it cannot do *everything it wishes*. Further he justifies his views because man

"... has power because he has energy, energy being derived today primarily from fossil fuels, but coming tomorrow from nuclear energy. Nuclear energy has the peculiar characteristic that it not only produces energy but in the very process of producing energy it can create more fuel to produce more energy. We are very rapidly getting to the energy potential for a perpetual motion machine."

One of the industrial era's increasingly serious problems is the recycling of waste. The following statement from the Atomic Energy Commission is cited from Theobald as support for Scientific Manifest Destiny.

"The use of the fusion torch is not only an alternative to population problems, but also has the potential, using energy from controlled nuclear fusion, for a closed-cycle economy which can solve the material problems of the world by simply circulating a material from one form to another . . . While not attempting to minimize the large amount of research both on fission and on fusion torch physics, it is entertaining to speculate on the vision this concept provides of the future—large cities, operated electrically by clean, safe fusion reactors that eliminate the city's waste products and generate the city's raw materials . . . The vision is there, its attainment does not appear to be blocked by nature. Its achievement will depend on the will and the desire of men to see that it is brought about."

Even if mankind has the ability, does it have the will?

19. The communications era will see the emergence of a new kind of family. Most Americans have never heard the term "nuclear family," much less the term "extended family." Most Americans believe that a family consisting of parents and a variety of siblings is the norm in the world—indeed that it has always been the norm in the United States. Most of my fellow Central Illinoisans do not recognize the significance of the few remaining magnificent 19th-century farm houses they see remotely as they drive our interstates. Yet those 20 to 25, even 30-room buildings housed extended fam-

ilies. The extended family at the height of the American agriculture era was a total welfare system. The aged, the poor, the handicapped, the illegitimate were all part of the "family." And in turn it took most of the members of that family to operate the "family farm." But mechanization eliminated that. Then social security and other welfare programs formed the American society into the nuclear family we now take for granted. And, of course, migration to the urban industrial areas provided the *coup de grace* to the extended family.

But we should not take the nuclear family as permanent. For the nuclear family is in its own turn becoming obsolete. After all the nuclear family is based on a particular concept of division of labor, namely that the father "works" and "brings home the bacon" while the wife "slaves" and "cooks the bacon" and cleans the house and bears children whose diapers she changes. She socializes this bunch of subhominids until they are "pushed from the nest." Then the wife can be happy in her declining years which just happen to coincide with the best years of the superior survivor of the male-oriented work world!

But all this has been changing. Almost half of all married women also "bring home the bacon." The child-bearing role is different; sex without procreation has become the norm. On the other hand it may soon be increasingly morally acceptable—as it is already possible—to have procreation without sex! Artificial insemination has been around for quite a time. Ovarian transplants, cloning, etc., are likewise technically close to perfection.

It is now even thinkable—and in some states legal—for single persons to adopt children as an alternative to having illegitimate babies. Just as there are many gay men and women rearing their own children in one-parent families or in gay marriages or in communes, it doubtless will soon become possible for gay persons to adopt children.

Internationally respected celebrities live together openly and have children "without benefit of clergy." The newspapers tell us that at least one California physician—in order to escape the high costs of malpractice insurance—placed all his assets in his wife's name, then divorced her (although they continue to share the same connubial quarters). He cancelled his malpractice insurance and lives affluently ever after! Most of us know elderly single per-



sons who live together without the license of marriage, because to marry would be for one or the other or both to have their income drastically reduced.

Communes no longer are "in." Whence the American family? How will we recognize it? What legal accommodations will need to be made?

But most importantly of all, what does this new concept of family mean for the values of our society? Theobald suggests that the communications era may find the traditional male values associated with the industrial era—less appropriate than typical female values (See Matrix No. 6).

20. Sex role differentiation must be replaced by a recognition of social androgyny. The successful insistence of the women's liberation movement that sexual discrimination must be ended has made the differential roles traditional society has assigned males and females a part of our consciousness.

My concept of social role rather than sex role will diminish. More women will become executives. More men will keep house. Men will refuse promotions or lucrative new positions in new locations to permit their spouses to develop in their own jobs. Husband and wife may occupy the same position (on shared time). Lest readers think that the analysis I have tried to explicate in this essay is representative only of an academic outlook, I refer them to a new publication which closely parallels this analysis. Entitled *A Culture in Transformation: Toward a Dif-*

ferent Societal Ethic?, it is Report 12 in the Trend Analysis Program of the Institute of Life Insurance, 277 Park Avenue, New York, N.Y. 10017.

Creating America's third century: a challenge to community colleges

Robert Theobald and those of us who have joined with him in the Third Century project believe that the community colleges of the nation can play a central role in creating a dialogue on this theme. I quote at length from a "manifesto" drafted after the meeting at Oklahoma City in July, 1975. It represents the combined efforts of Pres. Alban Reid and Dean Charles Laws of Black Hawk Community College, Moline, and this present writer.

"Today, the occasion is again 'piled high with difficulty' and we therefore propose that community and junior colleges mobilize their communities 'to rise with the occasion.'

"The American people are concerned with our present social, political, and economic difficulties. They believe that we are passing through a period of unparalleled change which our present institutions and values can neither explain nor control. Yet, today, there is no voice like Lincoln's to raise the clarion cry.

"We must therefore turn to the roots of American life—the people in their own communities. Though we most certainly face an era of crises of nationwide scope, the manifestations of these crises certainly vary from state to state, community to community.

". . . We are asking our colleagues in community and junior colleges across the nation to join with us during our Bicentennial year and continue on into the Bicentennial 1976-1991. Let us issue Lincoln's challenge to the communities of America: to identify their problems, their priorities, and their suggested solutions to our 'stormy present.'

"As our community and junior colleges have increasingly come to see themselves not simply as educational institutions but as truly 'community-based institutions,' they are being seen as the linking mechanisms through which different groups of citizens can understand the problems and possibilities which are of central concern to them.

"Creating America's 'Third Century' is an attempt to capitalize on the concerns and energies of local communities and the groups which comprise these communities. This is not a national project with a national staff and generous funding from governments or foundations.

". . . As we deal with these issues, we are determined to draw on the leadership, the imagination, and the genius of the communities we represent and serve. Indeed, if we are to be truly successful, we must try to involve citizens not now identified with 'leaders' or with established, visible groups. We believe that 'new leaders' and 'new groups' exist and can be challenged to help their communities respond effectively.

"The effort will be made by a loose communication network. There will be no plan to be followed

by each campus—rather each one would consider its own strengths and then decide what methods could be best used to provide the potential for re-examination of the 'dogmas of the quiet past.'

"It should be stressed that this effort will be educational rather than propagandistic. It is designed to get people to think about America's problems and its future, not to provide a set of ready answers. It is assumed that there is a need for the rediscovery and examination of the new lifestyles required to realize these values in the different conditions which exist today.

"We who support this project may agree philosophically and politically on one thing: the strengths of our communities can be mobilized to contribute to the strength of the nation. We might take as our inspiration the words of Thomas Jefferson spoken in 1816: 'If a nation expects to be ignorant and free in a state of civilization it expects what never was and never will be . . . There is no safe deposit (for the functions of government), but with the people themselves: nor can they be safe with them without information.'"

Why do the sponsors of this project believe the community colleges are better equipped than universities and other social groups to answer this challenge?

First, because they are community based. They have an ever-increasing acceptance in their communities for working with people at the grass roots. Even cursory examination of the college newspapers or weekly calendars will demonstrate the variety of local groups using the colleges' resources.

Second, their constituency is geographically defined for the most part and a true sense of responsibility is reinforced with the accountability engendered by the "fish bowl effect."

Third, they are accustomed to working with adult members of the community in and out of the classroom.

Fourth, this project—based on the 15-year Bicentennial Era, 1976-1991—is truly a life-long learning project and community colleges are at the cutting edge of this move to treat education as an integral part of life at all ages, not as "preparation for life" which process largely is confined to those under the age of 24.

How do we feel the community college can meet this challenge?

First, by focusing its constituency's attention on the critical choices faced as we enter America's Third Century.

Second, by stimulating communitywide discussion.

Third, by putting existing community college resources at the service of the whole community.

Fourth, by providing communication net-

works using the latest electronic means as well as more traditional ones.

Fifth, by mobilizing the existing community groups—churches, urban leagues, labor councils, chambers of commerce, service clubs, neighborhood or block groups—to a concern with their community's "quality of life."

Sixth, by providing a focus for participation of the unorganized. Every community has a great resource of talented persons who need to be coopted into the community dialogue.

Seventh, work with local communication media. Cable TV is still one of America's greatest wasted (or at least underutilized) resources.

Eighth, cooperate with all libraries—private as well as public—in their district or service areas.

Almost every critic of the crises in American life in the '70s has agreed that we must decentralize. Frankly some of us, notably political scientists like myself, have been skeptical of our ability to decentralize. To which of the following 78,268 units of government do we decentralize?

States	50
Municipalities	18,517
Counties	3,044
Townships	16,991

Going back to the Queen's "unthinkable thoughts," might it not be the case that the 1014 community colleges* in the country might form the seed of a whole new approach to decentralization? I am convinced that we cannot get through our Third Century relying on the plethora of local governments listed here.

In closing, a final personal note: I personally feel that this entire project is based on the assumptions of Douglas MacGregor's Theory Y and Maslow's concept of the self-actualizing person. In my experience, these are not only good organizational theory, they are good educational theory as well. May I venture the proposition that they are also in fact good social and ethical theory.

For future information on the Third Century project write Robert Theobald, Northwest Regional Foundation, P.O. Box 5296, Spokane, Wash. 99205.

*The current number of tax-supported two-year colleges—including branches of universities and four-year colleges—granting the associate of arts degree.

The community college and the communications era

The works of Robert Theobald on which I have relied follow.

1. My shorthand notes of his keynote speech in Seattle, "Creating America's Third Century" delivered to the AACJC in April, 1975.

2. A two-hour cassette tape recording of the first session at a workshop in Oklahoma City, July, 1975. Copies of cassette recording and a one-hour videotape are available by writing Richard Gilliland, South Oklahoma City Junior College, 7777 South May, Oklahoma City, Okla. 73159.

3. The following publications:

Theobald, Robert, *An Alternative Future for America II*, Swallow Press, Chicago, 1968.

———, "An Alternative Future for America's Third Century," *Futures Conditional*, Vol. 3, No. 5, 1975.

———, *An Alternative Future for the World*. (N.B. I used a pre-publication draft.)

——— and Stephanie Mills (eds.), *The Failure of Success*, Bobbs-Merrill, Indianapolis, 1973. An anthology with materials from Buchwald to Wald. (I used the preface and the introductory essays to the four sections of the book.)

——— (ed.), *Futures Conditional*, Bobbs-Merrill, Indianapolis, 1972. (Another anthology, this time containing pieces from Asimov to Weiner via Herblock and Bill Mauldin. I used Theobald's own essay "Why Discuss? How to Dialogue," pp. 213-224, the Preface xi-xv, and the editors notes at the beginning of the seven sections into which the collection is divided.)

———, *Habit and Habitat*, Prentice-Hall, Englewood Cliffs, N.J., 1972.

——— (ed.), *Social Problems for America in the Seventies: Nine Divergent Views*, Anchor Books, Garden City, N.Y., 1969. (A third anthology of which I used the Preface ix-xv and Theobald's own contribution "Policy Formation for New Goals," pp. 145-165.)



frontiers exchange

SUZANNE CROTEAU, Editor

The Frontiers Exchange is intended to be a market-place for exchanging information and ideas of interest to community colleges. If you do not wish to prepare a full-length article for publication, you may share your interest briefly through this column.

Town meetings look toward 2001 . . .

At Joliet Junior College the theme of the Diamond Jubilee celebrations is "Toward 2001." Participants are carrying out their theme in part through participation in the national "Town Meeting '76" program created by the Institute for Cultural Affairs, which seeks to gather citizens together for one day to voice their concerns about their communities and to begin working with their neighbors on positive responses to these concerns.

JJC Pres. Harold McAninch sees the "Town Meeting '76" as an integral part of the Diamond Jubilee celebration: "it is imperative that when we discuss the future of the college, we include an investigation of what the future needs of our district will be also."

Sue Townsend, the ICA organizer for Joliet's Town Meeting project, has planned a series of meetings culminating in a gathering of groups from the entire district at JJC, to discuss the role of the college in the various concerns expressed by community residents. Local community leaders must agree to sponsor the program; and as of this writing, 12 have responded positively, and four have set dates.

Perhaps the "Town Meeting '76" will arouse people to action, to start overcoming their alienation and feelings of powerlessness, to begin organizing themselves for real self-government and a measure of local control . . . which is what a town meeting was supposed to do, wasn't it?

American issues forum . . .

The American Revolution Bicentennial brings out creativity and crass commercialism, soul-searching and America *Uber Alles* patriotism, attention to historical ideals and ignorance of historic (and present) realities.

Many questions are asked: many are value-laden, many are pointed, many have no answers. One thing is certain—there is extensive discussion centering around America's 200th birthday.

This is the intent of the American Issues Forum, a national Bicentennial program which aims to spark a nationwide discussion of fundamentals by presenting topics, intertwined in America's and humanity's history, that continue to excite debate. These topics cover the spectrum from "Who Owns the Land?"

to "Certain Unalienable Rights."

The American Issues Forum—supported by the National Endowment for the Humanities, the American Revolution Bicentennial Administration, and many private firms and organizations—is basically a series of topics relating to American life and values. Articles have been written on the topics, films made, lectures planned and presented at colleges and in communities across the nation. Besides supplying materials, the American Issues Forum awards grants to groups wishing to develop their own local programs within the framework of the Forum's general direction.

A few particulars:

1. Courses by Newspaper is a cooperative program between newspapers that run a series of AIF topics, and their local colleges which offer credit and discussion groups to enrich the readings.* The first segment of the program developed by the University of California was run by more than 400 newspapers and 250 colleges and universities.

2. The American Issues Forum and the Illinois Humanities Council supported in part a series of nine forums on Chicago Bicentennial Conversations, sponsored by the Chicago public schools and the City Colleges of Chicago. These panel discussions, beginning last fall and continuing until this spring, were broadcast live from the Chicago Historical

* (One example is the joint venture between the *Metro-East Journal* and State Community College in East St. Louis, presenting the second segment of Courses by Newspaper entitled, "The Molding of American Values.")

Society Auditorium over FM radio. Listeners were welcomed to call in questions or comments on topics such as ethnic contributions to the growth of Chicago, and humanizing every level of Chicago government (?). The forums were run in a manner reminiscent of the town meeting from our democratic ancestral past.

3. Five Central Illinois colleges and two local Bicentennial Commissions sponsored a Bicentennial Leadership Workshop at Lincoln Land Community College to prepare people in planning Bicentennial programs for their communities. "The Changing American Work Ethic" was the AIF topic discussed by the "leaders," with the hope that communities would move beyond the pageantry of the year and into serious discussions of the issues confronting Americans.

Much of the occasion has been warped into a Great American Buy—Centennial. Hopefully, the American Issues Forum will remind people of what we are really celebrating—a revolution.

A Bicentennial first—OMBUDSITEM!

The variety of ways in which community colleges are responding to the Bicentennial is amazing in its diversity. Some celebrate local creativity while others are glorifying the past; other schools are looking in many directions for a balance of programs encompassing the three facets of the official Bicentennial program. These facets are heritage, festival, and horizon; and these 652 schools are "official Bicentennial Colleges."

The American Revolution Bicentennial Administration grants this designation to colleges that prepare a year-long program of activities fitting the themes "Heritage '76," "Festival USA," and "Horizons '76." The requirement is based on ARBA's belief that participation in all theme areas should increase awareness of the full scope of the nation's Bicentennial program.

In addition, the college must have at least one lasting reminder of the Bicentennial, which opens the way for waves of creativity from students, planning commissions, and artists.

Black Hawk College, one of the first of the 31 Bicentennial Colleges in Illinois, is creating an Indian memorial as its "lasting reminder." A plastic sculpture which is being built by the BHC art department will depict farming Sauk-inauk Indians. This seems to be a fitting memorial to our national ancestors and to a

basic life-support function—the growing of food—which is so often downplayed in light of the new American ideal of professional white-collar bureaucrats.

Waubensee Community College has taken a different approach to a Bicentennial memorial. It is running a design contest, open to anyone, for an outdoor sculpture that would commemorate America's 200th birthday. The sculpture is to be placed between WCC's Learning Resources Center and the lake. The 30 persons who have entered had to submit a model of their proposed sculptures, which will be judged partly on the criteria of applicability to the setting and feasibility of construction. The latter is quite important, since all labor and materials for final construction must be volunteer; therefore, there is no guarantee that the sculpture will be built.

All is not so uncertain, though; the winner gets \$200! Some other arty-facts on activities:

John A. Logan College sponsored a Bicentennial photography exhibit, on loan from the Smithsonian Institute. The exhibit, entitled "Our Only World," is part of the Environmental Protection Agency's Documerica Program, and displays the environmental problems threatening us all today.

JALC also presented a special program of Bicentennial music performed by their Community Symphonic and Stage Bands. All the music was written by American composers, and moved up and down the scale from quiet tunes to funky jazz and blues. Music is one aspect of our heritage that is often forgotten—except, of course, Francis Scott Key's immortal memorial and Stephen Foster's frolics.

A traveling exhibit featuring the work of 23 Illinois printmakers was on display at Joliet Junior College in January, celebrating the talents of local artists in this year of national focus.

Elgin Community College set up an exhibit of drawings by senior-high-school students of selected landmarks in their district. One drawing of each landmark will be chosen for ECC's permanent collection and will be a traveling exhibit for the remainder of the Bicentennial year. Many communities are exploring and documenting their own history; it is good to see community colleges providing an impetus for this type of search for roots.

ECC has designed for its own students also. The college is inviting a diversity of personal response to the Bicentennial and freeing people from the restrictions imposed by pre-

planned activities and contests. "Free to Be" is the theme of an individual expression program designed for students who wish to participate officially in the Bicentennial celebrations, but on their own terms. Students may submit projects of their choice that relate to the Bicentennial. The projects will be judged by members of the ECC Bicentennial Commission in April, and US Savings Bonds will be awarded to those best liked.

"Objective" history and other Bicentennial myths . . .

I would guess that every university in the nation is offering at least one course that deals, nominally or actually, with the Bicentennial. Some are critical, most are sugar-coated . . . everyone's got one.

Oakton Community College is involving its community in the exploration of local roots by offering an Illinois history course at the Des Plaines Historical Society, studying events that shaped the state and the diverse ethnic and religious groups that settled here. The OCC MONACEP (Maine-Oakton-Niles Adult Continuing Educational Program) is offering three American studies courses: "Ben Franklin" (Students may learn some fascinating facts about this lady's man.); "Military History of the American Revolution," directed by a National Guard officer who is also a registered historian; and "Bicentennial Quest," which will examine the roots of our current celebrations. (They may unearth some well hidden facts about the founders if they use the right tools.)

The Bicentennial flashes on TV with "The Adams Chronicles," a 13-part series designed for public broadcasting and simultaneous college credit enrollment. The series details the lives of the Adams family and is based on their letters, diaries, journals, and histories from 1750 to 1900. ("The Classic Theatre" and "Ascent of Man" are two previous series in this trend of nontraditional learning; they were offered as courses at 500 schools, enrolling 50,000 students across the country. It will be interesting to watch this trend: maybe some day you can "earn" a degree without taking your eyes off the tube—except to register through the Dial-A-Class system.)

A learning network for adult students

In Northern Illinois a concern for the one million persons who have not finished high

school has resulted in a coalition of libraries, colleges, and the public broadcasting station in Chicago.

Exchange of Events

In order to include all the interesting items submitted, we are beginning a new listing in CCF—Exchange of Events. Please send your announcements of meetings, conferences or special events as far in advance as possible, including brief descriptions and contact information.

- | | |
|-------|---|
| AACJC | Annual convention of the American Association of Community and Junior Colleges, March 17-20 in Washington, D.C. Contact AACJC Convention, Suite 410, One Dupont Circle NW, Washington, D.C. 20036. |
| CCAIT | Regional conference of Community College Association for Instruction and Technology, March 17-19 in Paducah, Ky. Community College Workshop theme: "Humanizing Education." Contact Jennie S. Miller, Librarian, Paducah Community College, Blandville Road, Paducah, Ky. 42001, (502) 442-6131. |
| CCAIT | Spring Conference, April 30–May 1 in Greenville, S.C. "Strategies for Instructional Change" is the theme. Contact Dr. Jo Anne Craig, Greenville Technical College, Greenville, S.C. 29606, (803) 242-3170. |
| WCRA | Ninth Annual Conference of the Western College Reading Association, April 8-10 in Tucson. The theme is "The Spirit of '76: Revolutionizing College Learning Skills." Contact Barbara Oakman, WCRA Conference, 7114 E. Sylvane Drive, Tucson, Ariz. 85710. |
| CCLRC | 11th Annual Community College Learning Resources Conference, April 20-21 in Belleville, Ill. The theme: "The Most Efficient Use of Resources to Provide More Services with Less Available Funding." Contact Lloyd Gentry, Belleville Area College, 2500 Carlyle Road, Belleville, Ill. 62221. |

Mediated Community College Curriculum Workshop, April 30–May 1, in Kansas City. It centers on apply-

ing proven mediated instruction to your own local situation. Contact CCSSA (Community College Social Science Association), Grossmont College, El Cajon, Calif. 92020.

CATC Third Annual Computer-Assisted Test Construction Conference, Oct. 11-13 in Oakbrook, Ill. Conference provides for different levels of involvement with computer use. Contact CATC Conference, Educational Testing Service, 960 Grove Street, Evanston, Ill. 60201.

A GED (General Educational Development) TV course is being aired every Saturday noon on WTTW Channel 11 to prepare people for a high-school equivalency test. Subjects covered in the course include English Expression, Mathematics, Social Studies, and Natural Science. People can enroll free of charge for the course and receive free study guides, also, at any one of the following places:

Chicago City-Wide Institute of the City Colleges of Chicago.

The Chicago Public Library and its 80 branches.

100 libraries in various library systems in northern Illinois.

These community and junior colleges: DuPage, Elgin, Joliet, Kankakee, Lake County, McHenry County, Morton, Oakton, Thornton, Triton, Prairie State, Waubensee, and William Rainey Harper.

Beyond merely offering this opportunity to people and turning them loose in front of their television sets, there are additional aids set up for persons who want or need individual help.

Special arrangements have been made for instruction by phone from stand-by teachers, through teacher-counselors in selected libraries, and from teachers who will meet with adults by appointment in libraries. Books and additional study aids are also available at the co-operating libraries and colleges.

The needs of handicapped people have been provided for through at-home registration procedures set up for home-bound adults, and libraries are providing Braille and large-type texts as well as audio tapes for the visually handicapped.

I find it very encouraging to learn of such large-scale cooperation between these fairly diverse institutions. Especially in these times of service cutbacks, it is good to see attention paid to the people who are at the bottom of the job and educational scale.

Community College Frontiers

ERIC

MARCIA A. BOYER

Two-year colleges have been a part of the American system of higher education since the turn of the century. The ERIC abstracts included here relate to the historical development, the philosophical bases, and the external and internal forces that have had a significant influence on these institutions. Also, the present status of community/junior-college education in two states (California and Illinois) are reviewed in terms of their respective historical backgrounds.

Additional related documents can be found through manual or computerized searches or ERIC's *RIE (Resources in Education)* and *CIE (Current Index to Journals in Education)*. The descriptors at the end of each abstract will serve as suggested subject headings.

A Social Panacea: A History of the Community - Junior-College Ideology. Gregory L. Goodwin. Unpublished paper, 1973. (ED 093 427; MF - \$0.76, HC - \$15.86 [plus postage]; 316 pp.)

This examination of the community - junior-college ideology is divided into the following areas: 1) an introductory historical review of the development of the community/junior-college movement; 2) the junior college and the age of efficiency (1890 - 1920); 3) the rise of "terminal education" (1920 - 1941), including the emphasis on "social intelligence," vocational curricula, selectivity, guidance, and the impact of the depression; and 4) acceptance without understanding (1945 to the present), including guidance, vocational-technical education, and the impact of World War II and the Cold War. The fifth and final chapter deals with the problem of the terminal student,

Marcia A. Boyer is Associate Director of the ERIC Clearinghouse for Junior Colleges which is part of the United States National Institute of Education's Educational Resources Information Center (ERIC) network. The Clearinghouse is located at 96 Powell Library, University of California, Los Angeles 90024.

clearinghouse for junior colleges

the development of community/junior colleges in the united states

vocational versus general education, and minority groups and the "open door." An emphasis is placed throughout the study on the lives and theories of major spokesmen of the movement. A 25-page bibliography is provided. (Descriptors: Community Colleges, Educational History, Educational Theories, Junior Colleges, Social Influences.)

From Tappan to Lange: Evolution of the Public Junior College Idea. Edward A. Gallagher. Doctoral thesis, University of Michigan, 1968. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Mich. 48106; Order Number 69-2319.

This study is an historical analysis of the public junior-college idea and its emergence. The thoughts and actions of Henry P. Tappan, William W. Folwell, William R. Harper, David S. Jordan, and Alexis Lange contributed most to its origin and development. These men, products of the late 19th and early 20th centuries, were strongly influenced by the social forces of German elitism, Darwinism, industrialism, urbanism, science and technology, and progressivism. The evolution of the public junior-college idea, covering approximately seven decades, passed through the following identifiable stages: 1) Tappan, influenced by the spirit of German elitism, desired to rid the University of Michigan of "secondary school subjects" and provide graduate study opportunities there for an "intellectual elite"; 2) Harper and Jordan, proposing that grades 13 and 14 be relegated to high schools, influenced both the development of the junior college's transfer function, and the provision of a liberal education for more people through grade 14; 3) Jordan and Lange, believing that the "junior-college years" should not be "subordinate" to university work, led the struggle for equal status in the educational system; and 4) Lange, defining a well-developed junior college as one that provided transfer and adult education, occupa-

tional programs, and community service, established the ideological foundation for later development of the community college. (Descriptors: Junior Colleges, Educational Development, Educational History, Educational Research, Educational Philosophy.)

European Influences That Affected the Early Development of the Junior College. Ronald Getty. Unpublished paper, 1970. (ED 037 200; MF — \$0.76, HC — \$1.95 [plus postage]; 37 pp.)

The junior college, typically considered an American creation, is an institution whose inception and early development was greatly affected by a variety of Western European influences. English and Scottish elements during the Colonial period, and the influence of French ideas in the late 18th and early 19th centuries had significant impact on the development of the philosophical perspectives and "personality" of the junior college. Germanic influences (particularly on the early American educational leaders) are traced from the 19th century to the formalization of the junior-college movement marked by the establishment of the American Association of Junior Colleges in 1920. (Descriptors: Junior Colleges, Educational History, Chronicles.)

Federal Influence on the Junior College Search for Identity. Thomas J. Diener. Unpublished paper, 1971. (ED 068 095; MF — \$0.76, HC — \$1.58 [plus postage]; 22 pp.)

This document comments on the history of higher education and the effects of government on the establishment of junior colleges. When the junior college became part of the educational system in the early 1900s, efforts were made to define its function in response to the Office of Education's emphasis on information-gathering and accreditation. A combination of forces—including the early rise of the private two-year college, higher-education traditions, the work and attitudes

of accrediting agencies, the operational definition utilized by the Office of Education, and the impact of recent federal legislation—all contributed to the acceptance of the junior college as an institution in and of American higher education. (Descriptors: Junior Colleges, Educational History, Educational Legislation, Educational Development, Federal Legislation.)

A History of the California Public Junior College Movement. Reid, Alban E., Jr. Doctoral Thesis, University of Southern California, 1970. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Mich. 48106; Order Number 66-7081.

In an effort to identify trends that might be used to improve the future of public junior-college education in California, the history of the junior-college movement in California is traced. A general survey of the literature is made, along with a detailed review of the addresses and writings of California educational leaders, legislative programs, and institutional records. Based on the findings, it is concluded that: 1) junior colleges in California have enjoyed rapid growth because they have catered to the needs of their communities; 2) state lawmakers, while recognizing the importance of the junior college, have done little to solve the financial problems created by its continued growth; 3) the junior college must take drastic steps to solve its financial problems if additional tax support is not provided; 4) imposition of fees and tuition charges may deny educational opportunity to those who need it the most; and 5) failure of the junior college to meet the needs of these individuals may force the organization of a new type of institution financed by the federal government. Several recommendations are made having to do with program organization and strengthening of financial support. (Descriptors: Junior Colleges, Historical Reviews, Educational History, Educational Trends, Educational Finance.)

William Rainey Harper, Modern Systems Thinking, and Illinois Master Planning. Robert S. Smolich. Unpublished paper, n.d. (ED 100 416; MF — \$0.76, HC — \$1.58 [plus postage]; 18 pp.)

The Illinois Master Plan — Phase III, which stresses the urgent need for the state to achieve a completely integrated system of higher ed-

ucation through consortia or regional Collegiate Common Markets (CCM), is actually not a new idea, but is in many ways a revitalization of the philosophies espoused by William Rainey Harper at the beginning of the 20th century. A conceptual model comparing the laissez-faire, or traditional system, with the CCM delivery system is used as a backdrop for comparing Harper's ideas with those concepts utilized in the present system of higher education. Harper recognized the limitations of individualism in education which resulted in wasted resources as each institution attempted to be all things to all men. Instead, Harper envisioned principles such as complementary individualism of institutions, coordinated educational planning, interinstitutional resource sharing, institutional conservation (as opposed to the present Darwinistic system whereby the weak institutions are weeded out), and campus intermigration, to be key guidelines in the ultimate development of higher education. (Descriptors: Junior Colleges, Master Plans, Educational History, Educational Planning, Statewide Planning.)

ERIC materials are received from colleges, universities, research institutes, state agencies, and other education-related organizations and groups located throughout the country. The Clearinghouse would be happy to receive any reports you may have that deal with two-year college philosophy and development, as well as those on other aspects of community/junior-college education. Please send two copies of each report that you would like to have considered for the ERIC collection to our Acquisitions Librarian.

We would like to bring to your attention three new Topical Papers that relate to current concerns of two-year college educators. Single copies are available at no charge from the ERIC Clearinghouse for Junior Colleges, 96 Powell Library, University of California, Los Angeles, Calif. 90024.

Riding the Wave of New Enrollments. John Lombardi. Topical Paper No. 50, 1975.

Commitment To The Non-Traditional Student. Johnnie Ruth Clarke. Topical Paper No. 51, 1975.

Compensatory Education in the Community College: An Interactionist Approach. James L. Morrison and Others. Topical Paper No. 52, 1975.

"MY FRIEND CHRIS OUGHT TO SEE THAT"

If something in this issue of *Frontiers* made you think of a present or past colleague — If you want to share something you read in here with someone else — or, if you just think someone you know should see *Frontiers* because he or she, like you, enjoys reading, then we have a suggestion.

SEND A FRIEND A COPY OF FRONTIERS

I think a colleague of mine would enjoy *Frontiers*.
Send one FREE copy to:

Name _____	Requested by Name _____
Street _____	Street _____
City _____ State _____ Zip _____	City _____ State _____ Zip _____

I think a colleague of mine would enjoy *Frontiers*.
Send one FREE copy to:

Name _____	Requested by Name _____
Street _____	Street _____
City _____ State _____ Zip _____	City _____ State _____ Zip _____

SUBSCRIPTIONS TO *FRONTIERS* ARE AVAILABLE FOR SIX DOLLARS PER YEAR (FOUR ISSUES)

Back issues available: \$1.00 per copy.

Individual subscription \$6 per year for four issues. Please enter a subscription for

Name _____

Address _____

_____ Zip _____

☐ Two-year subscription for \$10

☐ Payment enclosed

Institutional subscription 5 to 25 copies, \$5 per person; 26 to 100, \$4 per person; 100 or more copies, \$3 per person. Please enter a bulk subscription for _____ copies and mail to

Name of Institution _____

Department or person receiving mail _____

Address _____

_____ Zip _____

☐ Please send bill

Mail to: Community College Frontiers
Attention: Philip Bradley
Sangamon State University
Springfield, Illinois 62708

